

# SOUTHEAST ASIA PROGRAM

at Cornell University

Winter-Spring Bulletin 2003



SEAP

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### On the cover:

Burmese dances

Wood with polychrome and glass inlays  
late-19th–early-20th century

*Courtesy of Thak and Siu-ling Chaloemtiarana*



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# Letter from the Director

*Dear Friends,*

When George Kahin urged me to help direct the Southeast Asia Program, I made several promises to him. The first one was to see to the replacement, in due course of time, of the first- and second-generation faculty members with young and promising fourth-generation scholars. The second, related to the first promise, to revitalize the curriculum with the help of new SEAP faculty members and other faculty members on campus. It has been five years since I made those promises, and I am most happy to report that these tasks are almost done.

As I write this letter to you, we are in the midst of a search for a scholar to join our ranks to teach Southeast Asian literature and culture. This new faculty member will be based in the Department of Asian Studies. Colleagues in that department have generously supported our desire to strengthen offerings in literature, language, and cultural studies. This support was clearly manifested in the department's program review mandated by the university administration last year. Currently, the Department of Asian Studies offers the Southeast Asian languages of Burmese, Khmer, Indonesian, Filipino, Thai, and Vietnamese. Although Vietnamese and Thai literatures are now part of the curriculum, we can still use an extra hand to cover this very rich and diverse body of knowledge. As a faculty, we believe that for Southeast Asian studies to take deeper root in the academy, it is imperative that we make the teaching of Southeast Asian literature an institutional part of the curriculum. Language teaching, which has in the past responded to the needs of graduate students preparing for research in the field, does not generally fulfill the academic demands of undergraduate students, or graduate students who yearn for a better grasp of the culture of the region. As we all realize, the sign of the mastery of a language is the ability to read, comprehend, and appreciate language as literature.

If our alumni were to look at the course offerings today, I am confident that many would want to return to campus to become students once again. For example, responding to the convincing arguments posed by Martin Hatch (Music) and Kaja McGowan (History of Art), we have made resources available for an artist-in-residence. Students, undergraduate students in particular, can be exposed to Southeast Asia through its arts, especially through participation in cultural activities offered on campus. We are banking on the premise that through the humanities we can entice more students to show interest in Southeast Asia. Raharja, our Indonesian artist-in-residence this academic year, has teamed up with Professors Hatch and McGowan to provide a hands-on dimension to: Music 245, Introduction to Indonesia Through Its Arts; Music 446, Cornell Gamelan Ensemble; and Art History 580, Dancing the Stone: Architecture, Body, and Memory. The intriguing title of Professor McGowan's course refers to the role of temples and their sculptural programs as creative stimuli for performance reenactments. In addition, Cornell students can take Visiting Professor Evan Wine's Theatre Arts 321: Asian Theatre and Drama, part of which examines the performing arts of Indonesia.

Other examples of recent new course offerings include Loren Rytter's *Militaries and Societies*, and *Criminality and the State*; Paul Gellert's *Sociological Theories of Development*; Eric Tagliacozzo's reading course on the overseas Chinese; Andrew Willford's *Religion and Politics in Southeast Asia*; and Keith Taylor's *The Vietnam Wars*, and *Theories of Civilization*. We are also excited that a new colleague from the South Asia Program, Anne Blackburn, a scholar of Sri Lankan Theravada Buddhism, is teaching two new courses that look at Buddhism in Southeast Asia. These courses are: Asian 438/638, *Monks, Texts, and Relics: Transnational Buddhism in Asian Studies*, and Asian 462/662, *Religion, Colonialism, and Nationalism*.



To help enrich Southeast Asian studies at Cornell, we have once again submitted a grant proposal to the U.S. Department of Education to renew our status as a National Resource Center (NRC). Although Southeast Asian studies as a field is embedded in the academy, we cannot forget the role of the U.S. government in its genesis, nor Congress's ongoing influence through Title VI appropriations. This influence, while not direct or heavy-handed, nevertheless exerts a palpable presence in the ongoing life of our program. At a time when the faculty and students grapple with theoretical and intellectual issues that will affect the future of area studies, we are also forced to consider the concerns of our funding sources. But political interests have never been allowed to compromise our academic integrity, a policy that was instilled in us by Lauriston Sharp and George Kahin when they founded the program in the 1950s.

Following the attacks of September 11, Congress passed legislation that increased an in-year budget supplement to Title VI area and foreign language programs. Although much of the increase was dedicated to more "critical areas" in the Middle East and South and Central Asia, Congress made it clear that the new monies must be spent on programs and projects related to the study of Islam and Muslim communities. And as an extension of Congress's goal to boost knowledge and awareness of Islamic communities, the priorities set for the 2003–06 NRC funding cycle also focus on those themes. The small budgetary increase that we received last year has been used to commission two outreach curriculum units on the Islamic communities in Thailand and the Philippines, to be written by two visiting fellows, Thanet Apornsuwan and Coeli Barry. These units will become a basis for future teacher workshops organized by our Outreach Program. As part of our future outreach mission, we have also proposed to conduct two study tours to Southeast Asia for faculty associates from sister institutions in New York State and the contiguous areas. If funded, a SEAP faculty member will lead a study tour to Thailand, Malaysia, Cambodia and Singapore, and another to Indonesia and the Philippines. These tours will allow our Faculty Associates in Research to visit the region and to learn from local colleagues about Islam in Southeast Asia.

Although I am excited about the future of our program, I am less enamored of the unpredictable Ithaca climate. After five years of mild winters with pitiful snowfall (for the skiers among us), winter is here with a vengeance. CNN reports of more than six feet of snow in Syracuse almost made me abandon my trip back to Ithaca from Bangkok and Siem Reap this January. But on the other hand, having lived in Ithaca for many years and having survived the freezes of 1969, 1992, and all those bad years in between, I am now almost impervious to cold weather. My only regret is that I had to engage in a bold-faced lie to reassure the Californian Andrew Willford that this year's major chill is but a momentary aberration. And luckily for me, Ben Anderson, who wisely spends his winters in Southeast Asia, is not around to set the record straight.

Stay warm and Sawasdee,

A handwritten signature in black ink, appearing to read 'Thak Chaloemtiarana', with a long, sweeping underline.

Thak Chaloemtiarana





# Pilgrimage and the Enchantments of Empire: Memories from Twenty Months in the Field

by Andrew J. Abalatin, Ph.D. candidate in history

Every May in towns throughout the Philippines, pairs of young women and young men process through the streets for the *Santacruzan*. In recent decades, this festival has become often little more than a pretext to stage beauty pageants, an opportunity for elite display and celebrity publicity. Although the star of the *Santacruzan* is still called *Reina Elena*, contemporary spectators have lost sight largely of what the spectacle commemorates: the Empress Helena, the mother of the first Christian ruler of the Roman Empire, discovers Christ's cross, miraculously intact, under the hillock of refuse that had been the place of execution outside the walls of Jerusalem. *Reina Elena's* escort, a small boy, prances about in crown and cape and twirls a toy sword, standing in for none other than Constantine the Great, whose most famous representation is the remnants of a marble colossus in Rome, a massive head and a single foot that reigns over a narrow courtyard tucked deep in the folds of the Eternal City.

Given the centrality of the Crucifixion to Christian belief, the doctrinal reasons for Spanish friars to introduce such a festival to the Philippines are obvious enough, but I wonder if a more political agenda was at work here. The empress was the second Helen of classical antiquity to "launch a thousand ships"—in her case those of generations of pilgrims and ultimately of crusaders. Just as her son recreated the Roman empire as a Christian polity by re-centering it on a new capital on the Bosphorus, Helena remade Palestine as the Christian Holy Land with her foundations such as the Church of the Holy Sepulcher, but above all by the example of her pioneering pilgrimage (at the age of eighty—though this imperial consort who had started off as a barmaid was no doubt made of uncommonly stern stuff). The legend of the recovery of the True Cross tells the tale of the renewal of an imperial project, of the sacralization of a political order, and invites an empire's humblest and remotest subjects to partake in its glory. This partaking, however, can also be a way to appropriate and re-center, and as such this Filipino festival is emblematic of cultural production and reproduction throughout Southeast Asia—from Vietnamese that figured the capital of the Middle Kingdom as merely a "Northern Court" to match their own "Southern Court," to Javanese that transposed the Gangetic landscape of the *Mahabharata* to a constellation of sites on their own island.

Historians on archival research are very much like pilgrims. Both seek to see with their own eyes and

touch with their own hands relics from a past that has long transfixed their imagination—in both cases, very often via the same window—the pages of books pored over during a lifetime of reading.

In the narrowest sense, the history that I aimed to recover during my own archival research was that of prostitution in the late-colonial Philippines and Indonesia. However even with so profane a subject, it is indeed with the wonder of a pilgrim that historians enter archives, particularly for the first time. They come in search of knowledge that cannot be found elsewhere—even in the age of the interlibrary loan. I suspect that, long after much of what is housed in state archives is available on the Internet, doctoral candidates in history will still have to undergo this rite of passage, to immerse themselves for months in the rituals of ordering documents, patiently waiting for them, carefully unwrapping bundles, taking a frenzy of shorthand notes that they may no longer be able to decipher years later when they actually start to write their dissertations.

## A TOMB

It was my great fortune that my stint at the archives in Jakarta coincided with the fieldwork of a dear friend, Michael Feener, now an assistant professor of religious studies at University of California-Riverside. Many of my most memorable moments in Indonesia I owe to his invitation to join him on his adventures in the tracks of other people's pilgrimages.

One Sunday morning after taking our ritual dimsum at the Café Batavia across from the old Dutch city hall, we headed for the northern waterfront in search of the tomb-shrine of a Muslim holy man, a focus of the city's Hadrami Arab community. Its immediate environs were hardly promising. We found ourselves in the narrow alleys of a slum, seeming especially forlorn under the sun that bakes the Java coast here, all the more mercilessly since there are hardly any trees. The mosque courtyard presented the picture of neglect, an oasis of lethargy and oblivion only a few dozen meters removed from thoroughfares ground down by fleets of trucks and

buses that shuttle between the harbor and downtown. A few boredom-benumbed children scratched at the earth, and a goat listlessly rebelled against the tether that bound it to the skeleton of a sapling.



Michael Feener among megaliths and megathatch in Waikabubak, West Sumba, Nusa Tenggara Timur province, Indonesia.





Tombs of sultans of Bima on a hill overlooking their capital (Eastern Sumbawa, Nusa Tenggara Barat, Indonesia)

## A VILLAGE

Mike and I island-hopped for two weeks through Nusa Tenggara, during which he collected miscellaneous bits of Islamic lore about saints' tombs and sultans' palaces in Lombok, Sumbawa, and Bima, while I was along for the ride, simply for the education of seeing a part of Indonesia I might never otherwise get to see. Near the end, on Sumba, we encountered a society that had escaped until very recently the waves of Islamization and Christianization that had washed over and soaked deep into the soil of neighboring (though hardly nearby) islands

The caretaker admitted us to the holy precinct. It was only a few steps down into the earth, but the dimly lit chamber was refreshingly cool, as if we had plunged into a cavern. The saint's tomb, a high rectangular box covered by a cloth, stood to one side of the chamber; an old man meditated in front of it, with a young boy seated at his side. The walls were painted a lime green that glistened in the darkness like enamel. The caretaker made to lead us to the prayer hall above the shrine. We stopped when we saw the lintel above the staircase: it bulged out of the surrounding wall with a luxuriant tangle of Hindu-Javanese foliage motifs, the contours of which had been softened by centuries of pious over-painting. That detail alone confirmed to us the fund of devotion that had been invested in this place. This space existed in two realms at once, the visible and the invisible; it was the invisible made visible—and sensible, and in its very quietness, even audible.

The lintel was not the last of the shrine's surprises. The neighborhood had not prepared us for what we saw in the prayer hall beyond, nor had the tomb chamber. We entered a space that boasted a high-pitched ceiling, vents and windows covered with intricately carved screens in costly woods, and a marble floor polished to the high sheen of a sheet of ice. Evidently, some Hadrami businessmen (an economic elite whose great wealth and influence attract far less public attention than that of Chinese *cukong*) had recently spent a small fortune (or perhaps only a small part of their fortune) on the renovation of their community's home mosque.

As we made our way out of the building, we caught sight of a table with a glass box on it in the vestibule. Inside the glass box was an architect's diorama. The projected renovation went far beyond the prayer hall that had just dazzled us. The patrons envisioned an extensive complex complete with a parking lot to accommodate several dozen vehicles. I imagined minivan loads of affluent Hadrami-Jakartan families streaming in on holidays to visit the shrine—and streaming out again, back to their distant high-class neighborhoods. I wondered: *What would happen to the houses that now pressed in on the courtyard when the time came to unroll that asphalt carpet? Were there any plans to renovate the tomb chamber? Might some future wave of puritanism erase the saint's shrine altogether?*



The author and a few of his cousins on a lazy Baras afternoon.

such as Sumbawa, Flores, and Timor. For this reason the island has become a sort of pilgrimage destination for those (by no means all anthropologists) in search of a vision of a "pristine" pagan Indonesia, complete with spectacles of ritual bloodletting in which masses of warriors on horseback charge at each other flinging spears.

We arrived at the wrong time of the year to witness the propitiatory mock warfare of the Pasola, but we did meet an assertion of the vitality of traditional religion that was almost as dramatic. This was during a visit to a traditional village a short walk from our lodgings in the regency capital of Waikabubak. The village, an ensemble of imposing *adat* houses with megalithic tombs wedged in among them, stood on a low hill that overlooked the modern town, itself an exceedingly modest affair even by the standards of Nusa Tenggara, a bricolage of public buildings, eateries, shops, and hotels, spilling over the valley like the camp of a besieging army. The defensive advantages offered to the village by its position were magnified by the fact that it was no simple task for a stranger to the place to move about it once inside. There were no squares, streets, or stairways between the structures: the intervening ground was an obstacle course of jagged boulders, pitted from centuries of exposure to the elements. They reminded me vaguely of the exposed crown of a dead coral reef.

The village hummed with a quiet life: little black pigs sniffed around the crevices, children clambered over the rocks, elders shared a smoke on the veranda of one of the houses, a group of women tended to babies and wove *ikat* cloth on strap-loom in a pavilion. The villagers were clearly used to tourists. They did not besiege us with questions about "our world," nor did they aggressively press handicrafts upon us. It rather seemed that they were resigned to the intrusions of outsiders and even a little weary of it. We stopped for a while to take a closer look at the weaving in the pavilion. There, one young woman, named Leda, who would have been exceptionally articulate and outspoken in any society, voiced indignation at Christian missionaries. Apparently it was not only backpackers and ethnographers who included the village in their itineraries. Leda had not been one simply to listen silently and nod her head while a foreigner preached at her about his god. She would let them have their say and then proceed to explain to them her people's beliefs. For her, it was an encounter between two ways of life, neither of which was automatically destined to give way to the other: You have your religion, we have our religion. Thanks, but no thanks.



## A CHAPEL

In contrast to my four other research sites, my six months in Manila meant more to me personally than any phase of my professional training. I had "gone home" many times in my life, virtually every other year during my twenties, but this was the first truly extended stay I would enjoy there since I had been the mischievous baby that sat on my mom's lap during Mass in our hometown's church who regularly shouted "*Betes! Betes!*" (i.e., *sorbetes*, "Ice cream! Ice cream!") when the sacristan tinkled the bell at the moment of Eucharistic consecration. I looked forward to escape at last the "vacation mode" of all my former visits, to join my relatives in the rounds of their daily existence (buying *pandesal* rolls for breakfast, watching soap operas after dinner) and through living a life of routine to taste the fantasy of belonging to a city that might have been mine.

During frequent visits and stopovers in the Philippines, I got to know most of my cousins well; Anna, however, had long been a mystery to me. She had joined the Opus Dei, a Catholic lay organization that appeared to absorb her entire life and limited her contact with her parents and siblings even before it had sent her to teach in an elite girl's Catholic high school in another part of the country. Happening to be back in Manila for a few days, she arranged to meet me for a snack at the food court of the Shangri-La Mall. Afterward, she took me along with her when she went to call in at her old school, the University of Asia and the Pacific, a few blocks away.

The facilities sparkled with a newness and opulence that I had never associated with institutions of higher learning in the Philippines, but I was not prepared for the wonder of the university chapel. Anna took me in there when she went to make her confession to a priest friend of hers. While I waited for her, I sat down in a nearby pew and started to look around the chapel. The first thing I noticed was the scale of the place. The ceiling was as high as a cathedral's. A baroque altarpiece climbed up to that indoor firmament, and dwarfed the few people that knelt here and there in the pews, apparently also there to make confession (the air-conditioning was delicious—that may also have been the draw). The panoply of images that adorned the three walls all seemed oddly familiar—they all appeared to be reproductions of masterpieces of religious art from Europe. Instead of making confession, as my cousin suggested, I agreed to have lunch with the priest in the cafeteria. He was a young man who, after graduation from a top university and pursuit of a successful career as a chemist for several years, had decided to become a priest and now taught in an elite boys' high school near Manila. I parried his attempts to get



The author parodies the subject of Norwegian artist Edvard Munch's painting "The Scream," at the Angono Rizal art gallery.

Sino-Japanese Cornell alumnus Benny Subianto confronting Sino-Catholic syncretism at a street altar in Binondo, Manila's Chinatown.



me to "open up," and reduced him to asking me about my dissertation topic. When I told him I studied the history of prostitution, he did not seem to know what to do and started to talk about himself—in a way that struck me as rather self-satisfied, particularly in the fact that he owned a Honda Civic. The eyes of needles have not grown any bigger in the past two thousand years, I found myself thinking. *The Opus Dei perplexes me: members of the technocratic cabal that once surrounded President Aquino took as their spiritual father a Spanish priest who covered Madrid on foot every day to minister to the sick, poor, and orphaned.*

## A HOMETOWN

Baras, my mother's hometown, is one of the towns on the northern shore of the great lake that sits behind Manila. At the end of Lent 1998 I joined my uncle and his three daughters in a return visit there for the holiday. On Easter morning, according to custom, the men and the women of the town separate, the former to follow the image of the Risen Christ being carried from the church in one direction and the latter to accompany the Virgin Mary being taken in the opposite direction. After processions through opposite halves of the town, the two images meet at an appointed place on the other side of town from the church.

This is the *salubong*, a reenactment of the popular legend that tells of the Son meeting the Mother on the morning of the Resurrection. This particular morning, when the two processions met and the two images at last faced each other, I witnessed a young girl dressed as an angel—in a voice whose rawness made it all the more affecting—intone a Latin hymn. Her chant took wing and hovered over the crowd: "*Resurrectus est,*" "He is risen."

The two processions now merged and made their way back to the church for Mass. The spell worked by the chant would not have lasted long in any case (after all, such is the nature of the ecstatic), but as the procession wound through the streets that led back up to the church plaza, I was rudely jarred out of it by a loudspeaker that blared a tune, which sounded suspiciously like the American playground tune "The Hokey-Pokey." The local group of Catholic charismatics had had enough of solemnity: it was now time to skip and twirl—or else. Once the procession reached the plaza, the non-charismatic majority sat down uneasily on the steps of the church as the charismatics danced around the images. Eyeing in particular the stone-faced men on the steps, their leader harangued the crowd: "Everyone come dance . . . if you're not willing to dance, you're gay!" This was not how tradition meant Easter morning to be, the tradition of a town whose *sinakulo* (passion play) troupe was once the most sought-after in the region. My incensed uncle



left the plaza, my cousins and I trailed behind (my devout cousins stole back afterward to attend the Mass).

Globalization renovated religion to no necessarily higher end. Another cousin of mine who had emigrated to Guam had become "born again." Whenever she stopped by in the Philippines on the way to and from Hong Kong on buying trips for her jewelry business, she would ask my relatives if they were "saved." To their shock, she exhorted them to sell off the family *santos* (religious images). Feeding my misgivings that this was all a reflex of American cultural imperialism was the report that she had also urged them to knock down our great-grandfather's house (which had been subdivided among three branches of his descendants) and set up a supermarket. Unwilling to get into a confrontation with someone who after all was a beloved and admired family member, my relatives just put up with this harassment and, once my cousin was out of earshot across the sea in Guam, asked each other "What's wrong with just being Catholic?" Thanks, but no thanks.

## A SQUARE

I confess that behind my drive toward the study of colonial history, I yearned to see Europe. I went there in search of more than the archives and libraries that preserve the Asian past better than many an Asian depository. While I collected materials for one book, I aimed also to write a chapter for another, that of my life, which I felt could never claim completion without making the pilgrimage to at least some of the European places whose reputed marvels had enthralled me since I was old enough to open a book.

I was lucky to have a cousin living in Milan and a mother eager for a vacation from Baltimore to justify an excursion from Leiden to Rome during Christmastime 1998. On New Year's Day 1999, my mother and I found ourselves in St. Peter's Square just in time for the pope, a white speck high up in a palace balcony, to address the sea of cheering pilgrims, a great part of which appeared to be composed of uniformed Catholic school students on field trips from as far away as Mexico. Near me stood a middle-aged man, evidently a chaperone on one of these field trips. His arms folded, he wore on his face a grin of the utmost self-congratulation on his face as he gazed up at the pope. I recognized his emotion because I could not help but identify with it. No matter how complex and conflicted a Catholic's feelings about the church, it is likely that among them is a certain incorrigible triumphalism, a glory in the majesty of the institution and the magnificence of its aesthetic expressions.

Inside the basilica I saw an old woman seated in a wheelchair. She had just been carried up out of the crypt under the altar. Not a word came out of her mouth, but tears welled up in her eyes. I don't know how near death this woman was, but her expression said to me that she had waited all her life to touch the stones of this shrine. In finally being able to do so, she had gotten a glimpse of heaven and from that glimpse she had imbibed an ineffable peace amidst indescribable pain.



A Holy Week procession that features the images of Jesus and Mary. The municipal hall of Baras is in the foreground, the church steeple is in the background.

## A HOTEL

When I needed to replace my laptop in Jakarta, I agreed to go along with my archivist friends, two young Toba Batak women, to a Christian prayer meeting just to see a Chinese friend of theirs who sold computers (his nickname, Angkie, reminded me, perhaps in a precognitive way, of the Jakarta stream that got its name from having run red, *ang*, with the blood of Chinese massacred by the Dutch in the eighteenth century). The prayer meeting was held in one of the conference rooms of a fancy hotel, and I could have mistaken it for a self-help seminar or a self-employment promotion. The attendants were mostly Chinese. I braced myself for a long evening of being preached at, and just hoped the preacher wouldn't call on the audience members to

stand up and "declare themselves for Jesus." I don't put on a pretty face when I feel provoked to defend the apostolic succession.

The meeting, however, turned out to be quite entertaining. The preacher decided to lecture about the "Bible Code," the recent "discovery" via computer wizardry that shuffling the letters of the Hebrew text of the Old Testament yields highly specific prophecies, such as the assassination of Prime Minister Rabin. After two hours, the audience was dazzled with the ingenuity of the "Bible Code," and the preacher stepped back from it and said, "How wonderful our Scripture is that it contains such hidden revelations, but we believers don't need to believe in such things, for the literal meaning readily available to all is enough to save us." He then launched into an ecstatic sermon about the Second Coming, from which I learned in passing that it was the policy of all the world's airlines to place at least one unbeliever in every cockpit. This was to prevent planes crashes after the Rapture pulled their "saved" copilots into Heaven.

This could all sound just like harmless fancy, but it is these sorts of apocalyptic notions that in great part drive the current policy of the last remaining hyper-power, where a considerable portion of the electorate looks to the Jews to take back the Temple Mount as the necessary precondition for Jesus' return. Meanwhile, Christian militias paint the Star of David on walls in Ambon, which is invoked in their graffiti wars with their Muslim enemies.

During my twenty-month anabasis I had managed to see Rome and even the "Third Rome," Moscow. The lost "Second Rome," Istanbul, however, was beyond my reach, as was Jerusalem itself. The closest points to these destinations that I visited during my pilgrimage were Ravenna and Cordoba, where mosaics from late antiquity brought me the nearest aesthetically and spiritually to the Hagia Sophia and Al-Aqsa. I had left Milan for Ravenna a little too late in the morning, so it was only at the end of a dark, rainy day that I stepped into San Vitale for a peek at the originals of the ubiquitously reproduced portraits of Justinian, his empress, and their courtiers. The creeping chill and fall of darkness outside made the candlelit tiles inside shimmer all the more warmly and richly—a luminous splendor as fresh and vibrant as it had been in the sixth century. I would have to return: Empress Theodora, the former



prostitute, worthy successor of Helena, the one-time barmaid, was hidden behind a cloth, and covered while under restoration.

There is nothing more modern than the new shapes of religiosity that now sweep the world. We no longer understand our myths because we insist on taking them literally. Part of me longs to go home to another era.

As I ponder how over the centuries the world has captured Southeast Asia and Southeast Asia has in turn mastered the world, I recall the words of the *Russian Primary Chronicle* that records the impression of the emissaries of pagan Kiev in Constantinople's Hagia Sophia:

... and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we were at a loss how to describe it. We know only that God dwells there among men, and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty.

*Andrew Abalahin is a visiting instructor in the department of history, at the University of New England, Biddeford, Maine.*

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# Linguistic Conference Report

*by Abigail Cohn, associate professor of linguistics and Asian studies*

The 9th meeting of Austronesian Formal Linguistics Associations (AFLA9) was held at the Kahin Center for Advanced Research on Southeast Asia, at Cornell University on April 26-28, 2002.

The conference was hosted by the Department of Linguistics with co-sponsorship by the Southeast Asia Program, Graduate and Professional Student Finance Commission (GPSAFC), the Arts and Sciences Dean's Office, the Society for Humanities, the Einaudi Center for International Studies, the Department of Asian Studies, the East Asia Program, the South Asia Program, and the Cornell Linguistics Circle.

AFLA was first started quite informally when a small group of scholars met in Montreal to address issues of theoretical interest in the Austronesian languages. The Austronesian family (which spans languages from Madagascar to Hawaii, from Southern Taiwan to Indonesia) includes the vast majority of the hundreds of languages of insular Southeast Asia and neighboring regions. The conference has moved from year to year, usually hosted in North America. Recent venues include MIT, University of Amsterdam, University of Toronto, and University of Hawaii. It was very appropriate that AFLA was hosted at Cornell this year. There are two faculty members as well as a large group of Ph.D. students specializing in the area. A committee of students and faculty members organized the conference.

More than fifty scholars attended the conference, traveling from as far away as Australia, Taiwan, Japan, and Russia. There were twenty-five papers presented that included a wide range of linguistic topics concerned with the full geographic breadth of the Austronesian family. The welcome remarks were made by Abby Cohn, chair of the Department of Linguistics and member of the Southeast Asia Program, and Thak Chaloeintiarana, director of the Southeast Asia Program. In his remarks Thak acknowledged the major and enduring contributions to the study of the Austronesian language by John Wolff, professor of Asian Studies and Linguistics, who is also a member of the Southeast Asia Program.

Of the twenty-five papers presented, five were by invited speakers including two students whose abstracts were chosen as the strongest. The speakers presented work on a broad array of the Austronesian languages: Niken Adisasmito-Smith, Cornell University, spoke on Indonesian; Tien-Hsin Hsin, Academia Sinica, Taiwan, spoke on Rukai, a Formosan language of Taiwan; Andrew Pawley, Australian National University, spoke on Oceanic Languages; Andrea Rackowski, MIT, spoke on Tagalog; and Norvin Richards, MIT (Cornell B.A. '93) spoke on Tagalog.

An edited volume of the papers from the conference will be produced and distributed by Linguistics Graduate Student Publications, CLC Pubs (<http://ling.cornell.edu/clcpubs>). Next year's conference, the AFLA10, will be hosted by the University of Hawaii.



# 2002 Graduate Symposium

## THE PLACE OF MEMORY IN SOUTHEAST ASIA

Annual Graduate Student Conference, Southeast Asia Program

**Friday, March 29th**

### Keynote Address

**"Which Way is the Royal Avenue Going? Stories of a Street in Bangkok as a Microcosm of Modern Thai History"**

Thongchai Winichakul, Professor of History, University of Wisconsin at Madison

**Saturday, March 30th**

### Contesting Official Memory

**"The Colonial Past in Singapore Official Memory: A Neo-Colonized Version"**

Siao See Teng, University of Essex

**"Cinematic Memories and the Contested Memorial: Re-Presenting Thai State Violence"**

Sudarat Musikawong, University of California at Santa Cruz

**"A Meaningless Massacre—On the Memory of the Sookching Massacre in Singapore"**

Ran Shauli, The Hebrew University of Jerusalem

### Narratives in Transition

**"Were You Sleeping With the Slave Tjinin Without Your Master's Consent?: Women and Memory in a West Java Court"**

Eric A. Jones, University of California at Berkeley

**"Writing Ghost and Ghostly Writings in Bai Ninh's 'The Sorrow of War'"**

Lauren Meeker, Columbia University

**"War Tourism: Memory and Authenticity in Vietnam"**

Kate B. Harding, Carleton College

### War Memory, National Heritage, and the Burma-Thailand Railway

**"The Japanese Occupation of Burma and the Burma-Thailand Railway: A Modern Burmese Experience?"**

Jane Martin Ferguson, Ph.D. student in Anthropology and Chie Ikeya, Ph.D. Candidate, Department of History, Cornell University

### Liminal Memories and Frontier People

**"We Are a Family Without a Home: Karen Naked Lives, Memories, and the In-Between Spaces of Thailand and Burma"**

Decha Tangseefa, University of Hawaii at Manoa

**"Architecture and Memory"**

Chotima Chaturawong, Ph.D. Candidate, Department of the History of Art, Cornell University

**"The Legend of Preah Ko Kaew: Deciphering a Subaltern Memory From a Living Cambodian Myth"**

Alexandra Denes, Ph.D. Candidate, Department of Anthropology, Cornell University

### Concluding Remarks

Thongchai Winichakul

From left to right:  
Decha Tangseefa,  
Sudarat Musikawong,  
and Jane Ferguson

Thongchai Winichakul,  
keynote speaker

Chie Ikeya (foreground left) with other members of SEAP's student committee Alex Denes, Doreen Lee, and Bounlonh Soukamneuth (in the background are SEAP students Tyrell Haberkorn and Chotima Chaturawong)

## Announcement

### GRADUATE SYMPOSIUM 2003

#### Southeast Asia Transformative Moments and Movements

The 5th Annual Graduate Student Symposium

Friday and Saturday, April 4–5, 2003

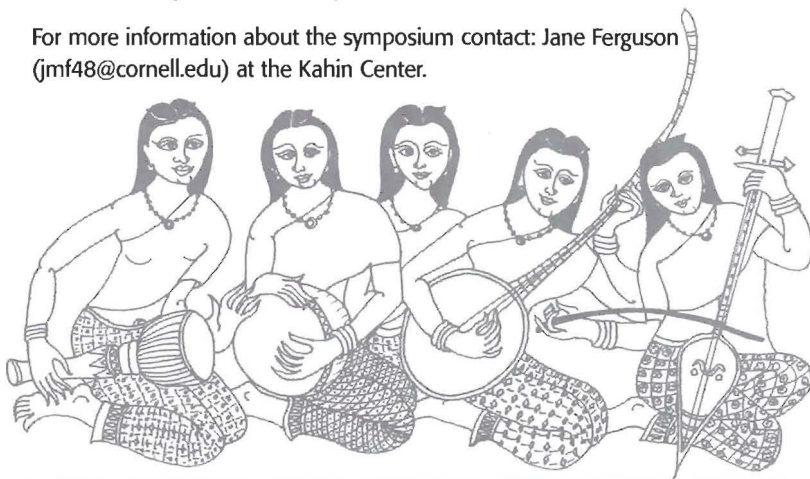
Kahin Center

#### Keynote speaker

Dr. Nancy Florida, Associate Professor, Southeast Asia Literature and Culture

This year's interdisciplinary Graduate Student Symposium will facilitate an exploration of the diverse and dynamic ways in which Southeast Asia has undergone and continues to experience transformative shifts. By looking at the links between "Moments" and "Movements," the symposium will attempt to elucidate what contributes to and challenges our notions of Southeast Asia, whether through transgressing state, cultural, or ethnic boundaries, revisiting and reinterpreting historical narratives, or by looking at how change is being culturally represented and discursively mobilized today.

For more information about the symposium contact: Jane Ferguson (jmf48@cornell.edu) at the Kahin Center.





## Some Views of East Javanese Sorcery

by James T. Siegel, Professor of Anthropology and Asian Studies

In Banyuwangi, East Java, approximately one hundred twenty people accused of witchcraft were killed between December 1998 and the end of February 1999. Of course, this was just after the fall of Suharto. The killings probably began earlier, but they were most intense just after President Suharto left office. There are many who claim that they were carried out or at least "provoked" by the Army or perhaps by other political actors and were directed against the Nahdatul Ulama (N.U.). Today, no one can doubt that the army has been violently aggressive in many places in the archipelago and that Jakarta bursts with plots and rumors. But a one-month study of villages in Banyuwangi and Malang Selatan, where there were further outbreaks more recently, showed no evidence of any but local *provakator*. The reasons for the outbreak seem more likely to have to do with the breakdown of hierarchy when the state appeared weak.\*

East Java has had a long tradition of sorcery. However, it is widely said that the accused witch was driven off rather than killed, though certainly murder also occurred. Toward the end of the Suharto regime the numbers of killings increased. But it was not until he left office that there was mass murder. "Mass" murder in a double sense: many people were killed in a short period of time and the killings were often done not in the name of the village nor in the name of "the people," but of the *massa*, the term that, though known before the beginning of the New Order, has gradually taken the place of the word for "the people" (*rakyat*), which is best translated into English sometimes by "mob" or sometimes by "masses." The killings spread to other areas of East Java and occurred as well in West Java. Indeed, reports of witches, if not witch killings, came from many parts of Indonesia.

East Java is a Nahdatul Ulama stronghold. The leadership of that organization is convinced that the killings, though they may have begun spontaneously and were directed at "genuine" witches (only one person we met did not believe that there were real witches), were in fact a plot (*konspirasi*) directed against them. After the first "real" sorcerers were killed, they said the next victims were members of the Nahdatul Ulama, village Koran teachers, often *dukun* or curers, but not sorcerers. When the N.U. Koranic teachers had all been killed, members of the leadership were to be the next victims. Fortunately, the murders ceased before any of the leadership was harmed in any way. However, they reported many threats over the telephone and many of them organized nightly patrols and furnished their membership with *jimat* (amulets that grant invulnerability).

In February 2000, along with Arief W. Djati, I visited thirty-two families in Banyuwangi and in Malang Selatan where, in December 1999, about ten people were murdered. We also spoke with several murderers and with others who distinguished themselves from those who delivered lethal blows by saying that they just "went along" with the others: that is, they were part of the mobs that hunted down the "witches" who were then killed. (The police seemed to accept this distinction, and usually held only three or

four people for trial.) We did not find any evidence that the Nahdatul Ulama version of events was correct, though we are convinced that it is sincerely believed.

In this series of photographs, rather than attempt an explanation, I merely want to record the statements and the faces of some of those drawn into these events, and to furnish a bit of the ambience. Y.T. Yovovski photographed the images.

Photo 1



A woman stands with her mother from the Banyuwangi countryside. Here is part of her statement:

"Dad was accused of being a witch by the neighbors. He was a farmer and went to the fields everyday. He wasn't a witch. He was just ordinary. Every day he would take part in the *arisan* [neighborhood gatherings], he would be with his friends [*silaturahmi*, a word popular in the New Order which means something like "forging the bonds of friendship"] and so on.

"Then the house was stoned. My brother was in Bali working. I waited till midnight for Dad to come home. Next morning I went to where they had the neighborhood gathering. I saw blood. I followed the traces. I just followed them. Then I looked for him in the gardens and in the fields. Then, at five o'clock in the morning, on the edge of the road, covered with banana leaves, there he was. His leg was cut off. He was crushed all over. His neck had a rope around it and his trunk was cut almost all the way through. (She weeps.)

"I waited till 9 o'clock to report it to the village headman and to tell the police, the doctor, and so on. Then he was brought home. He was bathed like an ordinary corpse. Why not? He was already a corpse.



"He was tortured. If you saw him, mister, if you saw him you would be afraid to look. There was no proof. What was the proof? The real proof. Where was it?

"Everyone has to die, mister. But not tortured like that, mister.

"They arrested four people. In fact, there were lots and lots of people who came to the house. I couldn't see them all. I was afraid, I couldn't look at them one by one. In fact, they threatened to whip me. They wouldn't believe Dad wasn't here. Really. They came into the house, armed with whips, looking for Dad. They took lots [of things]. On top of everything else, they were thieves too.

"Please have something to drink.

"They cut him up. Just cut him up."

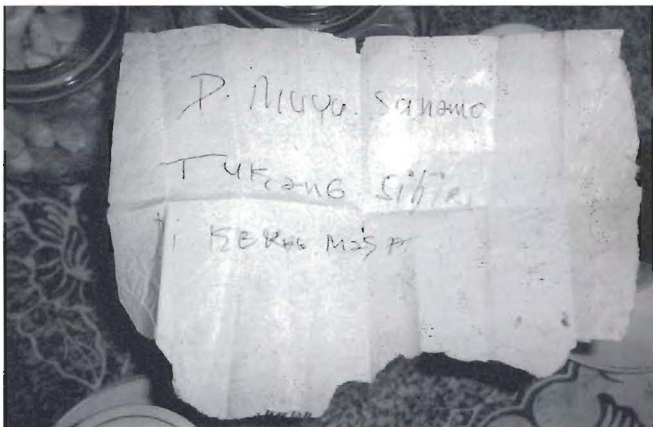
#### Photo 2

The reverse side of a page from a calendar, which by the time it was used was out of date by a year. It was left on top of the corpse that is mentioned above. It reads:

Atmoyo

Witch

Beaten by the mases (the word being misspelled)



#### Photo 3

A house that was abandoned by a family after one of its members was killed as a witch. The door remains unlocked and it seems to be gradually reclaimed by the neighbors, as the drying laundry testifies.



#### Photo 4

This man's father and brother, who were also his neighbors, were killed as witches. The village headman asked them to move, in anticipation of the attack. They refused. The man in the picture said it was because "They had to guard their good name. If someone is a witch, it's better to kill them. But really, truly, they were not witches."



When the mob came to get them, he tried to rush out of his house to protect them, but his wife and daughter sat on him to keep him safe.

#### Photo 5

A man holds the identity card of his slain brother. In his other hand is a note that threatens the death of the entire family if they did not move. He told us that the note was from a neighbor who is also a relative.



#### Photo 6

A mob, as usual wearing "ninja" masks, came for this woman's son. Her son ran to her house. The mob came and shouted, "Suwandi-out, Suwandi-out." She blocked the door but they pushed their way in. They dragged her son outside onto a bench and beat him to death. She tried to get to him but they managed to tie one of her arms with wire. She used her other elbow against them.



She showed us with gestures where her son was when he was killed. Using a pail, she said "This was his head" and stretched out her arm to show us his feet. "His face was shattered and his eye hung out." After they left, she replaced the pieces of bone missing from his skull. She spoke without pathos.

Since his death, her son returned once, dressed in blue clothes. She asked him if he was well. He did not answer.

As in all the other cases, it was the neighbors who were arrested and who formed the mob.



#### Photo 7

The man pictured here lived in a village in Malang Selatan. He is a hairdresser who learned his trade in Jakarta and then returned to the village where he made a fair amount of money staging weddings. His father, a teacher of the Koran, was murdered. Here is his statement:



"Dad chanted the Koran in the prayer house (in front of their own house). After he finished praying, he read a magazine, talked with the kids (his students) and went to bed. The kids went home. I locked the door but left the window open. I heard someone at the prayer house and thought they might be thieves. Maybe they were after our cucumbers. I said, 'Who's there?' Then about ten o'clock they started to throw rocks and broke the windows. There are no nearby neighbors.

"Someone came in the back of the house by the window. I shouted for help. 'Don't do that. If you scream, you'll be cut up,' someone [one of the invaders] said. I went out another window to find a neighbor with a telephone. I didn't pay any attention at all to being cut up, I just kept right on screaming. But I [had to] telephone the police. [Later he said that the police came in fifteen or twenty minutes, there was a police post not too far away.]

"Mom was in the kitchen, getting the meal ready [the meal eaten just before dawn during the fasting month]. They locked the door and wouldn't let her out. There were many people at the mosque, but they were afraid to help.

"Dad was asleep when they came. He was kidnapped, is the word. [In fact, he was murdered in his bed.] Then he was cut to pieces.

"They could have come one by one, but they came lots at a time.

"Later I saw pictures of the corpse. It was *sadis* [derived from "sadistic"]. The police didn't want to show me them, they are afraid of raising an urge for vengeance. But I am not after revenge; I want the law.

"There is someone here who *iri* [envies] us. So far as the *santet* [sorcery] issue goes, there is no truth in it. Just envy. He wants to smash this family. . . . The one who envies us, he sees that we don't work [by which he meant work in the fields, do manual labor] and yet we live as well as they do."

#### Photo 8

This man was a curer, he said, but he practiced only white magic. He is a member of Nahdatul Ulama. He was dragged from his house, beaten, made deaf and his throat was cut. But he dragged himself back to the village and eventually recovered.

#### Photo 9



Seated inside his house, this man, retired from the *lurah's* (village headman's) office. He told us how the *lurah* warned him he was accused of witchcraft and he ought to leave the village. Since he was not a witch, he stayed. Soon afterward his house was stoned and he fled. He roamed through East and Central Java and Bali. He went to a *kijaji* (Islamic teacher) who had the special power to see the rays that witches emit. He said to the *kijaji*, "Am I a witch?" The *kijaji*, he told us, looked at him carefully and then said, "No." So he returned home and was about to go to

his house when he met the *koromil*, the local military official that also had the power to perceive witch rays. He asked this soldier the same question. This time the answer was "Yes." So he wandered about some more until finally it was safe to return home. He denies he is a witch, but it is obvious that he is not certain.

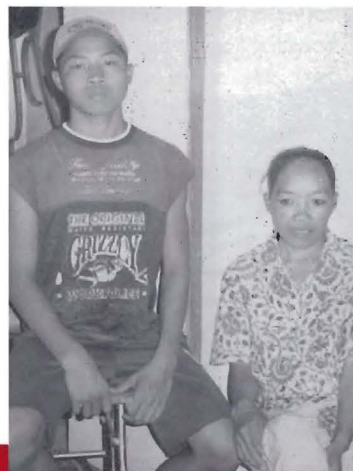
#### Photo 10

This elegant and gentle old woman's husband was killed in the rice fields. Their son brought the body home but never told his mother that her husband had been accused of witchcraft. She still did not know when we spoke with her. She told us that she dreams of her husband and asks him, "Are you through in the fields yet?"



#### Photo 11

A widow is seated next to her adolescent son. The widow is convinced that the *provakator* was a neighbor. The mob came to the house with their faces covered, *à la ninja*, as masked murderers were termed. They spoke Indonesian. But the boy said they were all locals. Asked how he knew, he said that they were his friends and that they asked his pardon. "Did you forgive him?" I asked. "Yes." Now they are friends again.





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**Photo 12**

This is the outside of the house of the people pictured in the previous photo. It is on the outskirts of Banyuwangi. Three witches were attacked the same night by the same gang in this area.



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**Photo 13**

The man on the left is from the same area as the people pictured above. He was beaten and left for dead by the side of the road. The police found him and brought him to the hospital. He seemed not merely unwilling to talk but unable to do so. His wife was cordial and informative, but after inviting us in she went out to get the neighbor shown above. He too was cordial.



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**Photo 14**

The parents of this boy were both killed. The neighbors claim that the boy suffers from "trauma" but he showed no symptoms when we visited him. His stepmother (shown with him) says he has forgotten the incident completely.



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**Photo 15**

This boy's brother was arrested for the murder of three "witches." The boy himself lives in a village a few kilometers from the killings. He told us he regretted he was not there that night since he surely would

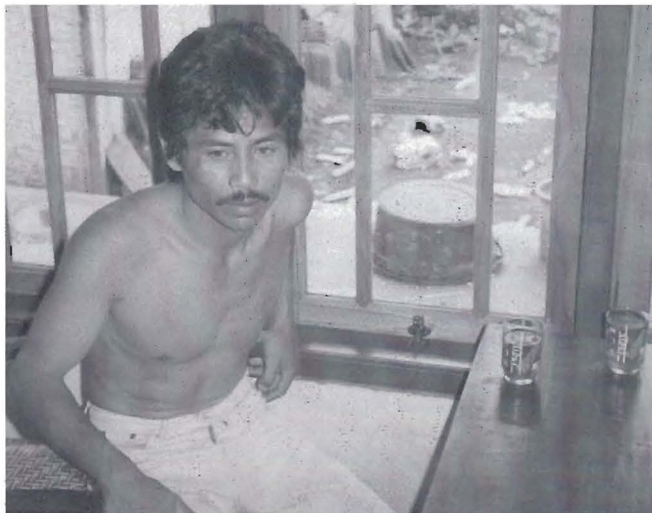


have joined in. His own mother was ensorcelled by "Muki," one of the three (the other two were Muki's wife and son; his daughter escaped). The boy said it was a sign of Muki's power that he was able to make his mother ill at such a distance.

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**Photo 16**

One of the men arrested for the killing of Muki. He told us that his father had to urinate the whole day and finally died dried out, a victim of Muki. He was released until his trial.



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**Photo 17**

Pictured here is the road through the village where Muki lived.



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**Photo 18**

Here is Muki's house. The mob pulled down the house walls. The holes in the roof are the result of stoning. Muki and his wife were both beaten and then strung up in the doorway of the house. His son ran off to a nearby grove. When he was found he was beaten to death and then hung from a tree.





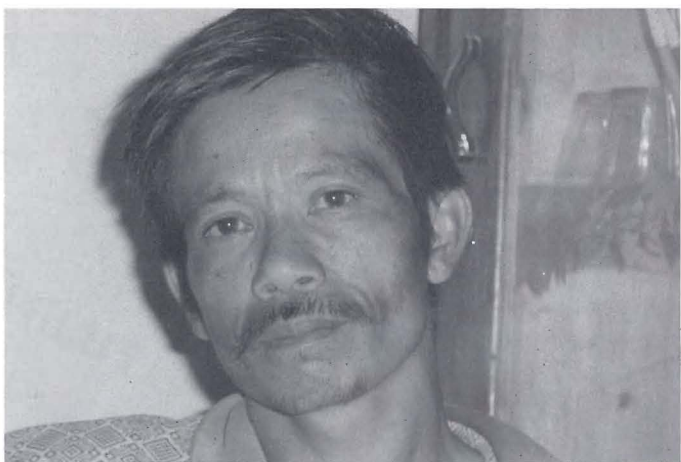


**Photo 19**

This woman's daughter married Muki's son. Neither she nor her daughter wanted the marriage but they were convinced that if they did not comply with Muki's wish they would fall ill. After the marriage she fell ill in any case. Her legs swelled to such an extent that she could not urinate. The rest of her body also was swollen to the point where she had to sleep sitting up. Her husband was also afflicted. After Muki was killed she got well. "Proof" [that Muki was a witch], she said.

**Photo 20**

This man sells noodle soup. His wife was a relative of Muki's. Muki's son ran off with her and then he, the noodle soup merchant, fell ill. His arm swelled. He went to a clinic and was told he had an infection. "What infection?" he said to us. "There was no wound."



As with many others in the village, after Muki was killed this man got well. "Proof" he said, in the phrase used throughout the village.

**Photo 21**

The widow of a man thought to be another witch. The man was reputed to be able to ensorcell at great distances. She denies that he did so.



**Photo 22**

The only man in the area ever to deny that there is such a thing as witchcraft. "If it existed the Americans would use it to send a man to the moon," he said. He is a *kijaji* with his own *pesantren* or religious school. He is not from the Nahdutul Ulama but from Golkar. I asked if he would pose under Khomeni's picture. "Why shouldn't I pose under his photo? I am his admirer." He asked me many questions about Monica Lewinsky. I told him I didn't know much, but I was certain she had never studied with Khomeini. He laughed.



**Photo 23**

Haji Abdul Rachman Hasan, the former head of the Nahdatul Ulama in the regency of Banyuwangi and, at the time I met him, the speaker of the regency's parliament. He told me this:

"What is *ilmu santet* [black magic]?"

It means you are sick till you die.

Many people here have black magic. But no supposition about someone is necessarily correct. The ones who know for sure are themselves sorcerers. . . .

"By chance, at that time, in this area, someone was using various strategies to cause trouble. They are using sorcerers. People were influenced to killed sorcerers. Who it is who was doing the influencing, we don't yet know.

"After looking into the matter, it turns out that not all [the murdered people] were sorcerers. Among them were village teachers of Koranic chanting and mosque

officials. As it turns out, most of them were members of the N.U. Out of one hundred seventeen people killed, eighty-four were members of N.U.

"In this strongly N.U. region it is true that most people killed were members of the Nahdatul Ulama, but so too were their killers."





**Photo 24**



A member of the Nahdatul Ulama leadership, he patrolled nightly looking for "ninja" during the killings. He had the sword pictured here made for that purpose. He never told me that he used it.



Arief W. Djati



**Photo 25**

Kijaji Ilyas says he is the only member of the Nahdatul Ulama leadership who did not believe there was a conspiracy. For that reason, he said, he was expelled from the governing council.



Professor James T. Siegel

**Photo 26**

Pictured here is a mad man in Banyuwangi. Members of the Nahdatul Ulama leadership told us that during the killings, the population of such people drastically increased. The newcomers, however, had accents from other parts of Java. Members of masked gangs who were arrested were really criminals or soldiers, we were told. But madmen were released in their place. Alternatively, they said that madmen would be chased, caught, and turn out to be soldiers.





# Cornell University Doctoral Dissertations and Theses on Southeast Asia

## Doctoral Dissertations

**January 16, 2002**

Hafner, James Arthur Habana (natural resources). "Denuded Uplands and Dwindling Water Supply: Environmental Politics and Watershed Management in Metro Cebu, Philippines."

Hall, Derek Andrew (government). "Dying Geese: Japan and the International Political Ecology of Southeast Asia."

**May 26, 2002**

Charumilind, Chutatong (economics). "Essays on Thailand's Financial Crisis and Economic Inequality."

Lahiri, Smita (anthropology). "Materializing the Spiritual: Christianity, Community, and History in a Philippine Landscape."

Mansury, Yuri Surtadi (regional science). "Nonlinear Impacts of the Asian Financial Crisis on Income Distribution in Indonesia: A Financial Computable General Equilibrium Approach."

Postman, Whitney (linguistics). "Thematic Role Assignment in Indonesia: A Case Study of Agrammatic Aphasia."

Sabio, Eduardo Abalos (education). "Social Capital and Transformative Learning: Linkages and Dynamics in Inter-Organizational Relations within the Landcare Approach in the Philippines."

**August 26, 2002**

linuma, Takeko (city and regional planning). "A Peripheral State Encounters Globalization: Laos and the Mekong River Friendship Bridge."

Pham, Vu Hong (history). "Beyond and Before Boat People: Vietnamese-America History Before 1975."

Thomas, Megan (government). "Orientalist Enlightenment: The Emergence of Nationalist Thought in the Philippines, 1880-1898."

## Masters Theses

**January 16, 2002**

Austria, Ruben Salvador (Asian studies). "From Temporary Laborers to Long-Term Settlers: The Case of Filipino Workers in Madrid."

Harms, Erik Lind (anthropology).

**May 26, 2002**

Lee, Lorling (Asian studies). "Race Across Boundaries: The Politicization of the 'Chinese Problem' in Indonesia and Indonesia-Singapore Relations."

Denes, Alexandra (anthropology).

**August 26, 2002**

Brunelle, Marc (linguistics).

Ikeya, Chie (history).

Supriatma, Antonius Made (government).

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## SEAP Visiting Fellows and Scholars: 2002-03

**Patricio Abinales**

Philippines

Discipline: Government

Research: State-Society Relations in the Philippines

(July 19, 2002-September 15, 2002)

**Donna Amoroso**

USA

Discipline: Southeast Asian History

Research: State-Society Relations in the Philippines

(July 19, 2002-September 15, 2002)

**Thanet Aphornsuvan**

Thailand

Discipline: Southeast Asian History

Research: Comparative History of Slavery and Freedom in Southeast Asia

(July 1, 2002-December 31, 2002)

**Wen-Chin Chang**

Taiwan

Discipline: Anthropology

Research: Jade Trade Along the Border Areas of China and Southeast Asia

(August 1, 2002-May 31, 2003)

**Lipi Gosh**

India

Discipline: History

Research: Thai Cultural Heritage in Mainland Asia

(June 17, 2002-September 21, 2002)

**Caroline Hau**

Philippines

Discipline: English Language/Literature

Research: Articulation Between Literature and Nationalism in the Philippines

(July 2, 2002-August 30, 2002)

**Noboru Ishikawa**

Japan

Discipline: Anthropology

Research: Political Economy of the Timber Industries of the Kemena River

(Fall, 2002)

**Somrudee Nicrowattana-yingyong**

Thailand

Discipline: Government

Research: Environmental Management in Thailand

(August 1, 2002-February 1, 2003)

**Benny Widiono**

Discipline: Economics

Research: Rebuilding Cambodia (March 1-May 2003)



## SEAP BROWN-BAG LECTURES 2001-02

### Fall 2001

#### September 6

##### **"Between Democracy and Demagoguery: Indonesia's New President"**

Ian Proud, Head of Indonesia and East Timor Section, Foreign Commonwealth Office, London

#### September 13

##### **"Re-Examining the Role of Women in Thailand's Economic 'Miracle' and 'Crisis'"**

Peter Bell, Assistant Professor, Department of Economics, State University of New York at Purchase

#### September 20

##### **"Spaces of Crisis in Southeast Asia"**

James Glassman, Assistant Professor, Department of Geography, Maxwell School of Citizenship and Public Affairs, Syracuse University

#### September 26

##### **"Why Civilizations Can't Climb Hills: Hill-Valley Relations in Mainland Southeast Asia"**

James Scott, Eugene Meyer Professor of Political Science and Anthropology, Department of Political Science and Anthropology, Director of Agrarian Studies Program, Yale University

#### October 11

##### **"Two Tales and a Silence: Situating the Indigenous in Troubled Times"**

Tana Li, Assistant Professor, Department of Sociology and Social Anthropology, Dalhousie University

#### October 18

##### **"Some Thoughts on Embodiment and Central Javanese Performances"**

Sara Weiss, Assistant Professor, Department of Music, University of North Carolina at Chapel Hill

#### October 19

##### **"Relocating Thammasat University and Demolishing Old Bangkok"**

Chamvit Kasetsiri, Director of Centre for Southeast Asian Studies, Thammasat University

#### November 1

##### **"Property, Culture, and Agency: The Case of Philippine Sugar"**

Michael Billig, Professor and Chair, Department of Anthropology, Franklin and Marshall College

#### November 8

##### **"Economic Change in Malaysia: The Impact of Deeper Integration With the World Economy"**

Gunanathlingam Sivalingam, SEAP Visiting Fellow, Southeast Asian Studies Program, Cornell University; Department of Economics, Universiti Malaya

#### November 15

##### **"Communicating Amok in Malaysia"**

Tom Williamson, Visiting Assistant Professor, Department of Anthropology, Saint Olaf College

#### November 29

##### **"State Formation, State Reform: Deciphering Decentralization in the Philippines and Thailand"**

Paul Hutchcroft, Associate Professor, Department of Political Science, University of Wisconsin at Madison

#### December 6

##### **"History is More Than the Study of a Nation"**

David Wyatt, The John Stambaugh Professor of History and Asian Studies, Cornell University

#### December 13

##### **"Good Governance, Money Politics, and Honest Mistakes"**

Pasuk Phongpaichit and Chris Baker, authors of *Thailand's Crisis, Thailand's Boom and Bust*, and *Thailand: Economy and Politics*

### Spring 2002

#### January 31

##### **"Islamic Networks in the Indian Ocean: Three Centuries of Anti-Colonialism"**

Thomas Gibson, Associate Professor, Department of Anthropology, University of Rochester and SEAP Faculty Associate in Research

#### February 7

##### **"Is 'K' a Foreign Agent? Spelling, Patriotism, and Nationalism in Manila, 1890"**

Megan Thomas, Ph.D. candidate, Department of Government, Cornell University

#### February 14

##### **"Chaos, Communism, and the 'Crisis of the Female Singer' in the Performing Arts of West Java, 1959-1964"**

Andrew Weintraub, Assistant Professor of Music, University of Pittsburgh

#### February 21

##### **"Prawndike: The Regional Political Ecology of Southeast Asian Shrimp Farming"**

Derek Hall, Assistant Professor, Department of Political Studies and Comparative Development Studies, Trent University

#### March 7

##### **"Modular Modern: Changing Forms of Collective Identity Among the Akha of Northern Thailand"**

Deborah Tooker, Professor, Department of Anthropology, LeMoyne College

#### March 14

##### **"Towards a Historiography of Memory and Amnesia: The Case of the Nineteenth-Century Lanna Kingdoms of Thailand"**

Katherine Bowie, Associate Professor of Anthropology, University of Wisconsin at Madison

#### April 11

##### **"Linguistic Variety in Later Nineteenth-Century Dutch-Edited Malay Publications"**

Waruno Mahdi, independent scholar, writer, and linguist

#### April 25

##### **"Cambodia and East Timor: War and Genocide"**

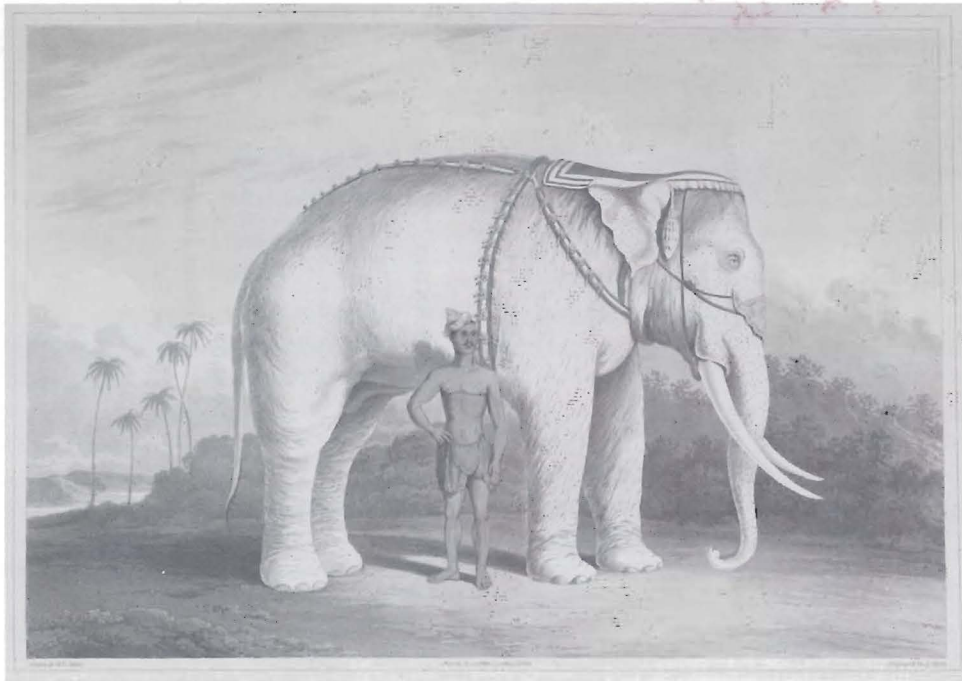
Ben Kiernan, A. Whitney Growold Professor of History, and Director of the Genocide Studies Program, Yale Center for International and Area Studies, Yale University

#### May 2

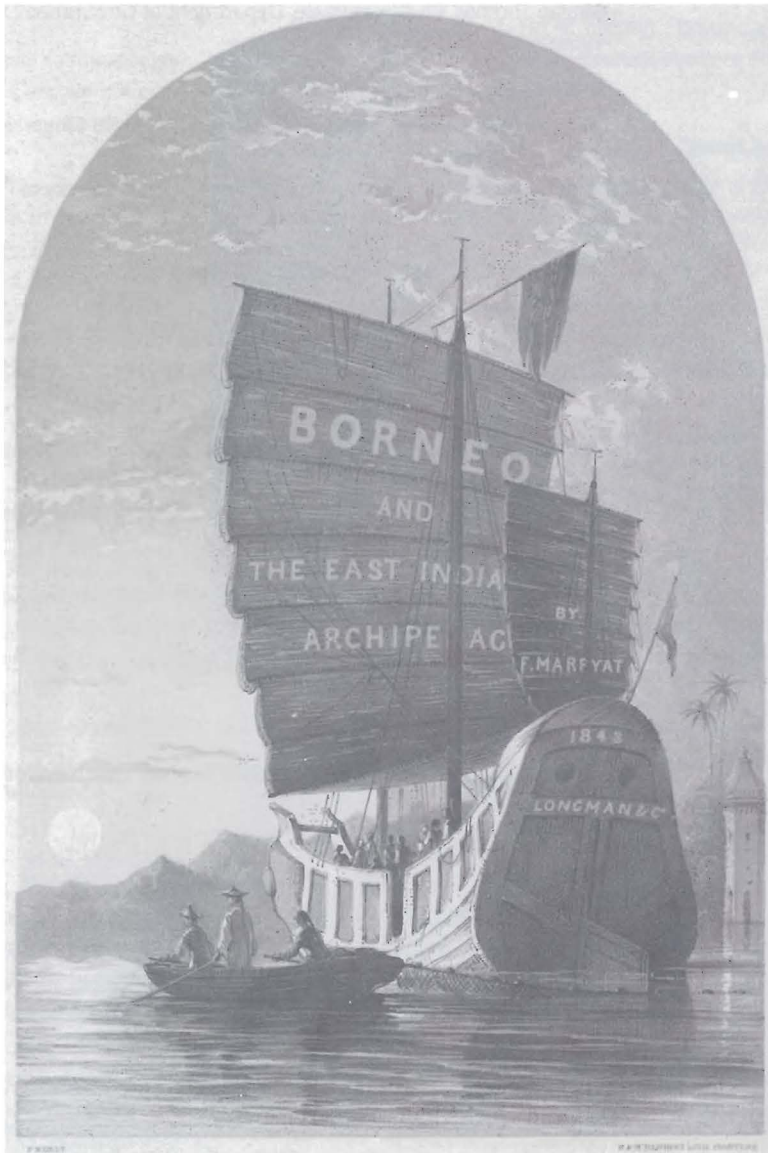
##### **"Postcoloniality and Southeast Asian Literature: Why Bother With Either?"**

Tony Day, Senior Lecturer, School of Asian Studies, University of Sydney and Visiting Professor, Department of International Studies, University of North Carolina at Chapel Hill





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# Cornell Library to Digitize

## Images of Southeast Asia:

### EARLY SOUTHEAST ASIA TRAVEL NARRATIVES

The Cornell University Library has received a \$281,449 grant from the United States government's Institute of Museum and Library Services (IMLS) for a two-year project to digitize early Western travel narratives from the library's John M. Echols Collection on Southeast Asia.

Directed by Allen J. Riedy, curator of Cornell Library's renowned Echols Collection, the "Images of Southeast Asia" project represents the first large-scale initiative worldwide to create a digital collection of Southeast Asian library material. The resulting digital collection will comprise a significant representation of English language first-person accounts of life in Southeast Asia before 1927.

In collaboration with the library's divisions of Digital Library and Information Technologies and of Rare and Manuscript Collections, the full contents of 400 monographs and 150 periodical articles from the *Journal of the Royal Geographical Society* and *Le Tour du Monde* will be scanned and made available in a full-text database. The resulting digital collection will include some 140,000 pages of text and 10,000 illustrations taken from early Western travel narratives. A preliminary list of monograph titles to be digitized can be viewed at [www.library.cornell.edu/Asia/guides/IMLS.html](http://www.library.cornell.edu/Asia/guides/IMLS.html).



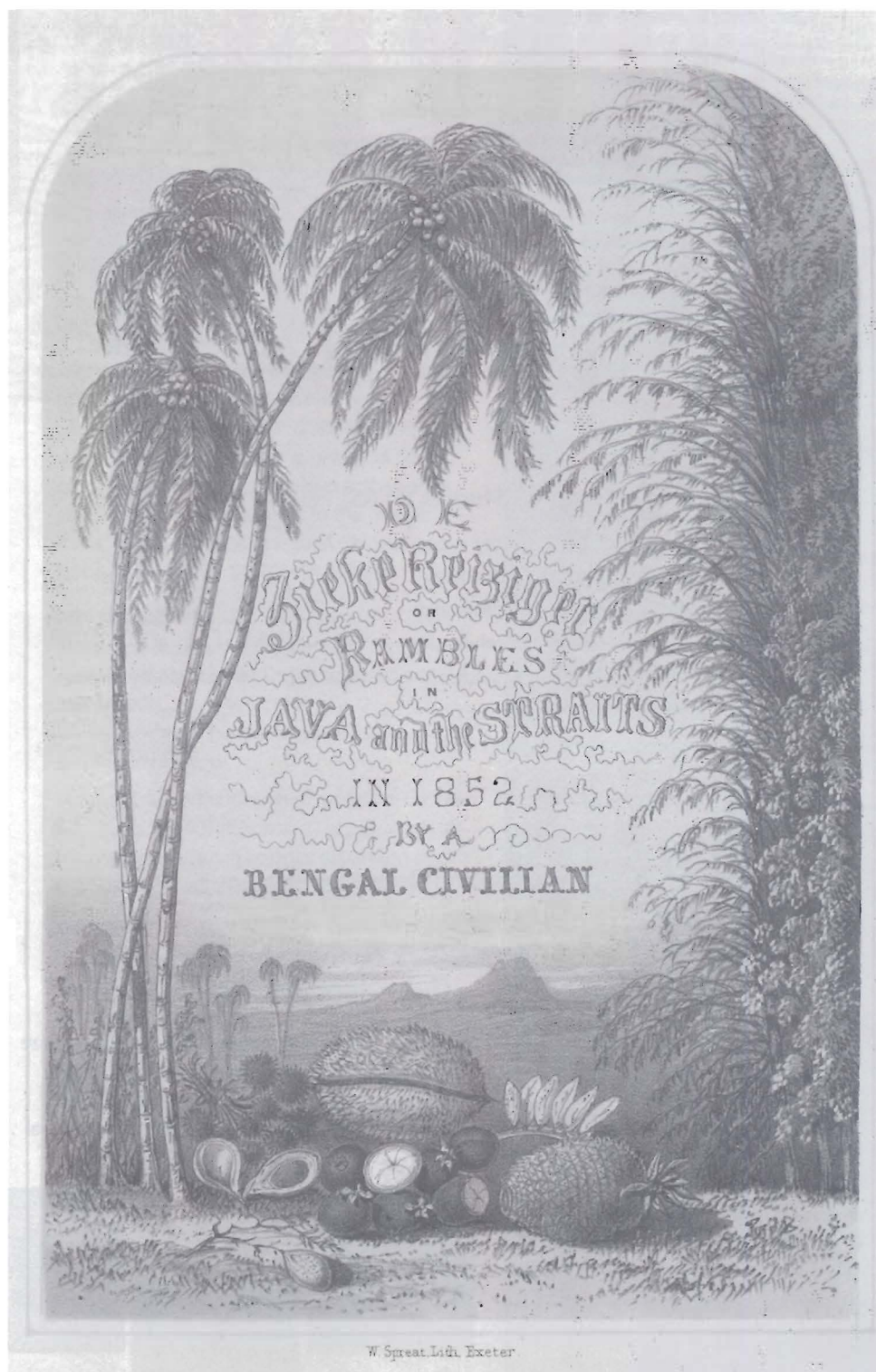
With holdings that total more than 370,000 titles, Cornell's Echols Collection is the largest library collection on Southeast Asia in the United States. More than half of the collection comprises volumes in the vernacular languages of the region—Indonesian, Thai, Vietnamese, Burmese, Malaysian, Khmer, Laotian, and the languages of the Philippines. The collection's Dutch, French, and Spanish holdings are uniquely strong and date back to early colonial periods of the region.

IMLS is a federal grant-making agency that promotes leadership, innovation, and a lifetime of learning by supporting the nation's museums and libraries. For more information see [www.imls.gov](http://www.imls.gov). For more information about Cornell's "Images of Southeast Asia" project, contact Allen Riedy by phone at (607) 255-8889 or e-mail [ajr2@cornell.edu](mailto:ajr2@cornell.edu).

1 Illustration from *Journal of an Embassy from the Governor General of India to the Court of Ava in the year 1827* by John Crawford (London: 1829).

2 Illustration from *Borneo and the Indian Archipelago* by Frank S. Marryat (London: 1848).

3 Illustrated title page from *De Zieke Reiziger, or Rambles in Java and the Straits in 1852* by a Bengal Civilian (London: 1853).





# SEAP Students' Accomplishments

## SEAP and Mario Einaudi Center for International Studies Travel Awards for Summer '02 and Annual Year 2002-03

Florio Arguillas Jr., Ph.D. candidate in development sociology	Philippines
Jane Ferguson, Ph.D. candidate in anthropology	Thailand
Tyrell Haberkorn, Ph.D. candidate in anthropology	Thailand
Nina Hein, Ph.D. candidate in anthropology	Vietnam
Seng Ly Kong, Ph.D. candidate in natural resources	Cambodia
Bounlonh Soukamneuth, Ph.D. candidate in city and regional planning	Laos
Yun-wen Sung, Ph.D. candidate in history of art	Bali, Indonesia
Antonius Supriatma, Ph.D. candidate in government	Indonesia
Worrasit Tantipankul, Ph.D. candidate in city and regional planning	Thailand
Noa Vaisman, Ph.D. candidate in anthropology	Cambodia
Chie Ikeya, Ph.D. candidate in history	Japan/Myanmar
*Heidi Gjertsen, Ph.D. candidate in Agricultural Economics	Philippines

## Barnett Scholarship

Doreen Lee, Ph.D. in anthropology

## Foreign Language and Area Studies (FLAS) Fellowships 2002-03

Bryce Beemer, Ph.D. candidate in history	Burmese
Bethany Collier, Ph.D. candidate in musicology	Indonesian
Jane Ferguson, Ph.D. candidate in anthropology	Thai
Tyrell Haberkorn, Ph.D. candidate in anthropology	Thai
Anastasia Riehl, Ph.D. candidate in linguistics	Indonesian
Todd Lindsey, M.A. student in Asian studies	Thai
Doreen Lee, Ph.D. candidate in anthropology	Malay/Indonesian

## Fulbright Awards 2002-03

Richard Ruth, Ph.D. candidate in history  
 Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship  
 Alex Denes, Ph.D. candidate in anthropology  
 Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship

## Dan David Prize

Olga Dror, Ph.D. candidate in Southeast Asian history, has been awarded the Dan David Prize for the academic year 2002-03. The Dan David Prize is an international award that is administered through the University of Tel Aviv. It is granted to young scholars in selected fields (which this year included history), who demonstrate originality, creativity, and potential contributions to humanity.

\*Non-SEAP Student

## Lauriston Sharp Prize 2001

SEAP extends its warmest congratulations to both **Rachel Safman** (Ph.D., rural sociology, January 01), and **Teresa Sobieszczyk** (Ph.D., development sociology, August 00) who were chosen as recipients of the Lauriston Sharp Prize for 2001. Named after the founder of the Southeast Asia Program, this prize represents the highest honor given to graduating students who have contributed most outstandingly to scholarship and to the community life of the program. Safman's dissertation, *Community Mobilization in Response to AIDS in Rural Northern Thailand*, is a contribution to the literature on collective action in general and in the Thai context in particular. It examines the Thai AIDS epidemic in important new ways and makes a significant contribution to Thai studies and the discipline of sociology. The title of Sobieszczyk's dissertation, *Pathways Abroad: Gender and International Labor Migration Institutions in Northern Thailand*, presents an elegant conceptual model that illustrates the various channels by which migrant workers now find their way overseas. It is an innovative look at an area of research that is increasingly gaining importance, as labor migration becomes an increasingly prevalent and complicated phenomenon.



# New Books from Cornell Southeast Asia Program Publications



***Opusculum de Sectis apud Sinenses et Tunkinenses (A small treatise on the sects among the Chinese and Tonkinese)***

Father Adriano di St. Thecla

Annotated and translated from Latin, Vietnamese, and Chinese by Olga Dror; Latin translation assisted by Mariya Berezovska  
Foreword K.W.Taylor; Preface by Lionel M. Jensen.

This 1750 text, written by a missionary in Tonkin, is the earliest known systematic first-hand account of Vietnamese religious practice, including chapters on Confucianism, Buddhism, the worship of spirits, magicians, fortune tellers and diviners, and Christianity in the region. Recently discovered in a Paris archive, it will be of interest to a broad array of scholars. Includes a facsimile of the original manuscript. **SOSEA-33 \$25.00**

***Nationalism and Revolution in Indonesia***

George McT. Kahin

Introduction by Benedict R. O'G. Anderson

Professor Kahin's classic 1952 study, reprinted for a contemporary audience. An immediate, vibrant portrait of a nation in the age of revolution, featuring interviews with many of the chief players. With new illustrations and a new introduction by Benedict Anderson.

**SOSEA-35 \$25.00**

***Golddiggers, Farmers, and Traders in the "Chinese Districts" of West Kalimantan, Indonesia***

Mary Somers Heidhues

This study examines the changing role of the Chinese community of West Kalimantan, particularly its economic and social relationships. Heidhues explores the history of the community from the early nineteenth-century establishment of the *kongsis* to the "Dayak Raids" which uprooted the rural Chinese population in the 1960s. **SOSEA-34 \$18.00**

**And coming soon . . .**

***Sumatran Sultanate and Colonial State: Jambi and the Rise of Dutch Imperialism 1830-1907***

Elsbeth Locher-Scholten, translated by Beverley Jackson

The first English translation of professor Locher-Scholten's 1994 Dutch text, a consideration of the reaction to Dutch colonial expansion by the Sumatran sultanate of Jambi.

**To order**

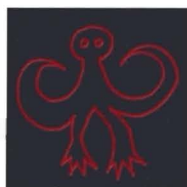
Cornell University  
Southeast Asia Program Publications  
369 Pine Tree Road  
Ithaca, NY 14850-2820 USA  
(607) 255-8038, toll-free (877) 865-2432  
[www.einaudi.cornell.edu/bookstore/seap](http://www.einaudi.cornell.edu/bookstore/seap)

## 2003 GOLAY MEMORIAL LECTURE



The Southeast Asia Program presented the sixth Frank H. Golay Memorial Lecture on Tuesday, March 25, 2003. This year's Golay lecturer is Aihwa Ong, professor of anthropology and chair of the Center for Southeast Asia Studies at the University of California at Berkeley. The title of the lecture is ***Southeast Asia Inside Out: From Nations to Constellations***. Professor Ong's current projects focus on emerging forms of management, neoliberal government, transnational regimes, and citizenship in Southeast Asia, China, and the United States. Her research includes migration, refugees, the state, citizenship, sovereignty, and neoliberal urbanism.

The Golay Memorial Lecture is named after Frank H. Golay, professor of economics and director of SEAP from 1970 to 1975. Donations to establish this annual lecture series in memory of Dr. Golay were contributed by Clara Golay Bradford and Ellis Bradford, as well as many colleagues and friends of the late professor.





# SEAP Courses

## 2002-03

### ANTHROPOLOGY

#### ANTHR 413: Religion and Politics in Southeast Asia

Credits: 4

Term: Spring

Instructor: Willford

This course explores how religious beliefs and practices in Southeast Asia have been transformed by the combined forces of colonialism, nationalism, and globalization. By examining both diversity and resurgence in one of the world's most rapidly modernizing regions, we aim to understand the common economic, social, and political conditions that are contributing to the popularity of contemporary religious movements. At the same time, we also consider the unique ideological, theological, and cultural understandings behind different religions and movements. Through this process we also rethink conceptions of modernity.

#### ANTHR 628: Social Forms, Violence in Anthropology

Credits: 4

Term: Fall

Instructor: Siegel

A comparison of political rhetoric in the Indonesian Old and New Orders. The bearing of such phenomenon as newspapers, magazines, television, and various types of theater, music, and fiction on the shaping of accommodation or opposition to the political order will be examined. A reading knowledge of Indonesian is required. The seminar treats war, the feud, and witchcraft with the aim of framing questions in ways amenable to anthropological analysis. We ask why death so frequently prompts sentiments of vengeance; we consider witchcraft, asking about its relation to the uncanny and we attempt to reread Evans-Pritchard and others in the light of current theories of violence. We also consider colonial war and the jihad.

#### ANTHR 635: Southeast Asia: Readings in Special Problems

Credits: 4-Var

Term: Fall

Instructor: Staff

Independent reading course on topics not covered in regularly scheduled courses. Students select a topic in consultation with the faculty member who has agreed to supervise the course work.

### APPLIED ECONOMICS AND MANAGEMENT

#### AEM 464: Economics of Agricultural Management

Credits: 3

Term: Spring

Instructor: Christy

This course is designed to provide an understanding of the economics of the agricultural sector in low-income countries. Among the areas covered are the nature of development and technical change, welfare and income distribution, land reform, food and nutrition policy, food security and food aid, competition with more developed countries and international markets, the effect of U.S. policy on agricultural development, and the role of international institutions.

### ART HISTORY

#### ART H 112.1: FWS: Art in Society: Explorers

Term: Spring

Instructor: Foley

The inventions and innovations of the 20th century, from color printing to the airplane to television and the Internet, have made the world seem more knowable, more accessible, and perhaps a little smaller. But before the technology of the last century, people had to rely on the testimony—and the storytelling—of others for their information about the world beyond their country, their county, their village, or even their backyard. During the 19th and early 20th century, European travelers, adventurers, traders and explorers led expeditions throughout the world, and their stories, paintings, drawings and engravings were incredibly popular in Europe and America. But how reliable were their eyes? This course will examine the ways in which art and architecture in India and Southeast Asia were recorded, interpreted and transmitted back home. To find the answer, we will be reading the tales told by explorers, mariners and early archaeologists and comparing them to the objects and buildings themselves.

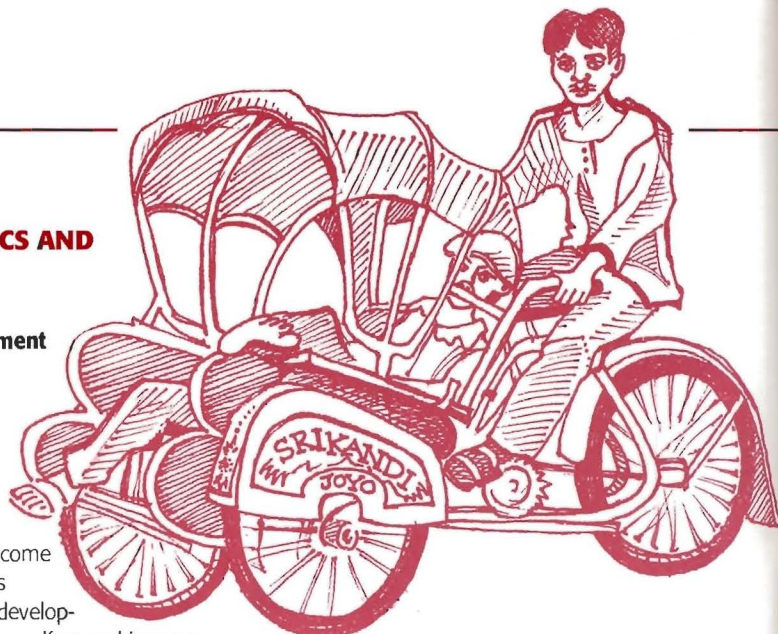
#### ART H 395: House and World Architectures of Asia

Credits: 4

Term: Spring

Instructor: McGowan

In many Asian societies, houses are regarded as having a life force or a vitality of their own. This course examines the role of the house as a living organism in Asia, a symbol of the cosmos encapsulated. Houses also function in many societies



as storehouses for material and immaterial wealth; artifacts such as textiles, jewelry, sculptures, and masks function within the house as ancestral heirlooms, conveying their own currents of life force, the power from which serving to blend with the vitality of the house. This accumulation of energy can be conferred on the inhabitants, or it may exist as a quiet reservoir of power, distinct from its occupants. The indigenous architectural traditions of Vietnam, Thailand, Indonesia, and the Philippines are examined. By studying the inhabited spaces of others, divining their technologies of construction and their applied symbolologies, students are provided with powerful tools for examining the visual skills and sensibilities of other cultures. "The House and the World" serves as the metaphor for these discoveries.

#### ART H 580: Dancing the Stone: Architecture, Body, and Memory

Credits: 4

Term: Spring

Instructors: McGowan, Raharja

This course examines the role of temples and their sculptural programs in South and Southeast Asia as creative stimuli for performance reenactments. Choreographic encounters between imagination and memory will be mapped as they occur at various points historically and politically in Java, Bali, Cambodia, and India.

### ASIAN STUDIES

#### ASIAN 108 : FWS: Literature of the U.S.-Vietnam War

Credits: 3

Term: Fall

Instructor: Taylor

Students will write short essays while reading fiction from and about the U.S.-Vietnam War, novels and short stories both by American authors and by Vietnamese authors in translation.



**ASIAN 191: Introduction to Modern****Asian History****Credits:** 4**Term:** Fall**Instructor:** Tagliacozzo

The history of Asia-Pacific from the nineteenth century to the present, focusing on relations of China, Japan, and Southeast Asia with each other and with the West.

**ASIAN 192: Introduction to World****Music II: Asia****Credits:** 3**Term:** Fall**Instructor:** Hatch

No previous training in music required.

Exploration of folk, popular, and traditional musical genres from South, Southeast, and East Asia. The course examines both the elements of musical styles and the features of society that influence music. Listening assignments are major components of the course.

**ASIAN 208: Introduction to Southeast Asia****Credits:** 3**Term:** Spring**Instructor:** Chaloehtiarana

This course is for anyone curious about the most diverse part of Asia; it defines Southeast Asia both as the nation-states that have emerged since 1945 (Brunei, Burma, Cambodia, Indonesia, Laos, Malaysia, Philippines, Singapore, Thailand, and Vietnam) and as a larger cultural world extending from southern China to Madagascar and Polynesia. Students find a serious, organized introduction to a variety of disciplinary and topical approaches to this region, including geography, linguistics, history, religion and ideology, anthropology, marriage and family systems, music, literacy and literature, art and architecture, agriculture, industrialization and urbanization, politics and government, warfare and diplomacy, ecological and human degradation, and business and marketing. The course teaches both basic information and different ways of interpreting that information.

**ASIAN 245: Gamelan in Indonesian****History and Culture****Credits:** 3**Term:** F/S**Instructor:** Hatch

No previous knowledge of musical notation or performance experience necessary. An introduction to Indonesia through its art. Elementary techniques of performance on the Javanese gamelan; a general introduction to Indonesian history and cultures, and the socio-cultural contexts for the arts there. Several short papers and one longer research report are required.

**ASIAN 298: The U.S.-Vietnam War****Credits:** 3**Term:** Spring**Instructor:** Taylor

This is a survey of events in Vietnam, the U.S., and elsewhere related to U.S. intervention in Vietnam from the 1940's to 1975. Readings include historical narratives, memoirs, and literature. Alternative ways of understanding this war in the context of Vietnamese and American history will be explored.

**ASIAN 356: Theravada Buddhism****Credits:** 4**Term:** Fall**Instructor:** Blackburn

Theravada Buddhism dominates the Buddhist world of Sri Lanka and Southeast Asia. Its history in these regions is complex. In this course we will briefly examine the origins of Theravada Buddhism in India and Sri Lanka as well as the ways in which this form of Buddhism was exported from Sri Lanka to Southeast Asia. The primary aim of the course, however, is to explore several specific instances of Theravada Buddhist community organization and practice in historical and contemporary contexts. We will note diverse ways in which Theravada Buddhists have responded to the tradition's three-fold imperative to cultivate learning, insight, and proper conduct. In doing so, we will be attentive to the ways in which visions of ideal Buddhist practice vary with period, region and social location, as well as to the ways in which a shared body of authoritative texts informs quite different interpretations of the dharma and its practice. The case studies are selected to raise questions related to gender, class, and the constitution of political identities.

**ASIAN 380: Vietnamese Literature  
in Translation****Credits:** 4**Term:** Fall**Instructor:** Taylor

A survey of Vietnamese literature available in translation from all eras beginning with earliest times to the contemporary period, both poetry and prose, with particular attention to literary forms and considerations of how these forms relate to their ostensible contents. Also to be addressed is how the idea of a national literature arose and how the substance of this idea was constructed.

**ASIAN 394: House and the World:  
Architecture of Asia****Credits:** 4**Term:** Spring**Instructor:** McGowan

In many Asian societies, houses are regarded as having a life force or a vitality of their own. This course examines the role of the house as a living

organism in Asia, a symbol of the cosmos encapsulated. Houses also function in many societies as storehouses for material and immaterial wealth; artifacts such as textiles, jewelry, sculptures, and masks function within the house as ancestral heirlooms, conveying their own currents of life force, the power from which serving to blend with the vitality of the house. This accumulation of energy can be conferred on the inhabitants, or it may exist as a quiet reservoir of power, distinct from its occupants. The indigenous architectural traditions of India, Vietnam, Thailand, Indonesia, and the Philippines are examined. By studying the inhabited spaces of others, divining their technologies of construction and their applied symbolologies, students are provided with powerful tools for examining the visual skills and sensibilities of other cultures. "The House and the World" serves as the metaphor for these discoveries.

**ASIAN 396: Southeast Asian History from  
The Eighteenth Century****Credits:** 4**Term:** Spring**Instructor:** Tagliacozzo

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese diaspora, and socio-cultural institutions. Considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. Assigns primary texts in translation.

**ASIAN 401: Asian Studies Honors Course****Credits:** 4**Term:** Spring**Instructor:** Staff

For Asian Studies majors in undergraduate honors program to work with their advisor on honors thesis project; Southeast Asia.



**ASIAN 402: Senior Honors Essay**

Credits: 4

Term: Spring

Instructor: Staff

For Asian Studies majors in undergraduate honors program to work with their advisor on honors thesis project; Southeast Asia.

**ASIAN 403: Asian Studies,  
Supervised Readings**

Credits: 4

Term: Spring

Instructor: Taylor

Tailored to students' needs.

**ASIAN 404: Asian Studies, Supervised  
Readings**

Credits: 4

Term: Spring

Instructor: Core Faculty

Tailored to students' needs.

**ASIAN 413: Religion and Politics in  
Southeast Asia**

Credits: 4

Term: Spring

Instructor: Willford

This course explores how religious beliefs and practices in Southeast Asia have been transformed by the combined forces of colonialism, nationalism, and globalization. By examining both diversity and resurgence in one of the world's most rapidly modernizing regions, we aim to understand the common economic, social, and political conditions that are contributing to the popularity of contemporary religious movements. At the same time, we also consider the unique ideological, theological, and cultural understandings behind different religions and movements. Through this process we also rethink conceptions of modernity.

**ASIAN 425: Theories of Civilization**

Credits: 4

Term: Spring

Instructor: Taylor

A survey of theories about how to define civilization and how civilizations arise and decline, based on the writings of Confucius and Mencius, Ibn Khaldun, Giambattista Vico, and Arnold Toynbee.

**ASIAN 438: Monks, Texts & Relics:  
Transnational Buddhism in Asia**

Credits: 4

Term: Spring

Instructor: Blackburn

This course examines the ways in which Asian Buddhist communities were (and perhaps are) formed through the import-export of monks, texts, and relics, as part of a trade in "orthodoxy," symbolic capital, and magical power. Case studies are chosen to reflect the diversity of contexts in which such import-export crossed (and in some cases shaped) political boundaries in the Asian Buddhist world. They are also chosen to provoke reflection on the nature of continuities and discontinuities between the character of "medieval" and "modern" Buddhist communities.

**ASIAN 462: Religion, Colonialism,  
Nationalism**

Credits: 4

Term: Spring

Instructor: Blackburn

Taught as a seminar with the expectation of careful and active student participation, the course engages recent theoretical literature on the relations between religion, colonialism, and nation formation in South and Southeast Asia. A close reading of two or three recent and influential works on the topic occupies the first portion of the course, during which we examine the claims made by important recent scholarship and the interpretive perspectives that sustain them. During the remainder of the course we explore several case studies from the history of South and Southeast Asia (selected partly in relation to student research interests). In doing so, we evaluate the adequacy of the selected theoretical literature to each historical case, and begin to develop our own perspectives on the topic.

**ASIAN 601: Southeast Asia Seminar:  
Philippines**

Credits: 4

Term: Fall

Instructor: Barry

This course offers a critical review of the key texts and themes in the study of the Philippines. The emergence of the Philippine nation-state remains the pre-eminent political development of the past century and this fact influences the shape of intellectual developments as well.

Students critically evaluate the processes by which a modern nation-state took shape because and in spite of the experiences of colonization: Spanish, American, and Japanese. Students will also be engaging with the social, political and intellectual consequences of colonialism, especially as reflected in social scientific literatures produced by the colonizers and by Filipinos.

**ASIAN 604: Southeast Asia Field Seminar**

Credits: 3-4

Term: Spring

Instructor: Chaloeontiarana

This course allows students to look at Southeast Asia as a field of study. Beginning graduate students may find this seminar useful. Students attend lectures in ASIAN 208 and meet in a graduate seminar. Discussion topics include Southeast Asia as a field of inquiry, academic disciplines and area studies, art and culture, Colonialism and post-colonialism, nationalism and cold war, economic development, and gender studies.

**ASIAN 606: MA Seminar on Asian Studies**

Credits: 1-4

Term: Spring

Instructor: Staff

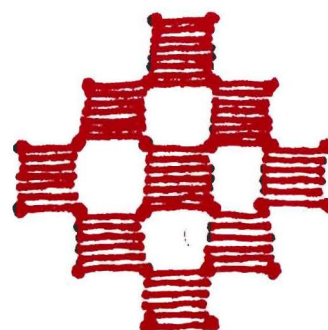
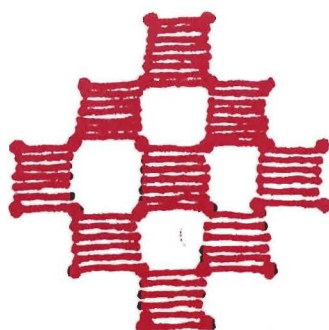
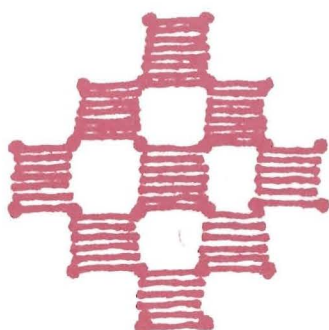
**ASIAN 613: Southeast Asian Bibliography  
and Methodology**

Credits: 1

Term: Fall

Instructor: Riedy

This course is designed to instruct students in methods of identifying and locating resources for the study of Southeast Asia. Emphasis will be on the practical aspects of using various types of bibliographical tools to identify both primary and secondary sources in Southeast Asian and Western languages. Electronic databases and online services as well as traditional printed resources will be covered. Relevant arcana of library science will be explained as necessary. Required of honors students and Masters of Arts candidates. No foreign language competence is required but a reading knowledge of at least one Southeast Asian language or other Asian language (especially Chinese or Japanese) and a major European language (especially French, Spanish, or Dutch) is highly desirable.





**ASIAN 638: Monks, Texts & Relics:  
Transnational Buddhism in Asia**

Credits: 4

Term: Spring

Instructor: Blackburn

This course examines the ways in which Asian Buddhist communities were (and perhaps are) formed through the import-export of monks, texts, and relics, as part of a trade in "orthodoxy," symbolic capital, and magical power. Case studies are chosen to reflect the diversity of contexts in which such import-export crossed (and in some cases shaped) political boundaries in the Asian Buddhist world. They are also chosen to provoke reflection on the nature of continuities and discontinuities between the character of "medieval" and "modern" Buddhist communities.

**ASIAN 662: Religion, Colonialism,  
Nationalism**

Credits: 4

Term: Spring

Instructor: Blackburn

Taught as a seminar with the expectation of careful and active student participation, the course engages recent theoretical literature on the relations between religion, colonialism, and nation formation in South and Southeast Asia. A close reading of two or three recent and influential works on the topic occupies the first portion of the course, during which we examine the claims made by important recent scholarship and the interpretive perspectives that sustain them. During the remainder of the course we explore several case studies from the history of South and Southeast Asia (selected partly in relation to student research interests). In doing so, we evaluate the adequacy of the selected theoretical literature to each historical case, and begin to develop our own perspectives on the topic.

**ASIAN 676: Southeast Asia Research  
Training Seminar**

Credits: 4

Term: Fall

Instructor: Chaloehtiarana

This seminar will examine the relationship between the craft of the novelist and the representation of social, historical, and political "reality." We will discuss how early Thai novels illuminate the past, affect the course of history and politics, and/or distort our understanding of Thai self-identity. Students will read five novels and one

short story in Thai written by Kulap Saipradit (1905–1974) and discuss them in the context of Thai sociality, history, and politics. (Thai required)

**ASIAN 696: Southeast Asian History From  
the Eighteenth Century**

Credits: 4

Term: Spring

Instructor: Tagliacozzo

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese diaspora, and socio-cultural institutions. Considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. Assigns primary texts in translation.

**ASIAN 703: Directed Research**

Credits: 1–4

Term: Fall

Instructor: Staff

Individual graduate level study program; content depends on person involved.

**ASIAN 703: Directed Research**

Credits: 1–4

Term: Spring

Instructor: Core Faculty

Individual graduate level study program; content depends on person involved.

**ASIAN 704: Directed Research**

Credits: 4

Term: Fall

Instructor: Core Faculty

Individual graduate level study program; content depends on students involved.

**ASIAN 704: Directed Research**

Credits: 4

Term: Spring

Instructor: Core Faculty

Individual graduate level study program; content depends on students involved.

**ASIAN 899: Masters Thesis Research**

Credits: 4-Var

Term: Fall

Instructor: Core Faculty

**ASIAN 899: Masters Thesis Research**

Credits: 4-Var

Term: Spring

Instructor: Core Faculty

**ASIAN 999: Doctoral Dissertation Research**

Credits: 4-Var

Term: Fall

Instructor: Core Faculty

**ASIAN 999: Doctoral Dissertation Research**

Credits: 4-Var

Term: Spring

Instructor: Core Faculty

**CITY AND REGIONAL PLANNING**

**CRP 609: Planning and Policy Analysis**

Credits: 3

Term: Spring

Instructor: Azis

Discuss methodologies used and applied by planners and policy makers to evaluate and design socio-economic policies. Many case studies are taken from Southeast Asia.

**CRP 639.09: Economics of Financial Crisis**

Credits: 3

Term: Spring

Instructor: Azis

Understanding the causes, nature, and national & international consequences of financial crises is of interest to financial analysts, public and private sector decision makers and economists alike. The purpose of this course is to familiarize students with the above issues and equip them with tools of analyses to better understand the economics of financial crises, their impacts, and alternative strategies for dealing with them.

**COMMUNICATIONS**

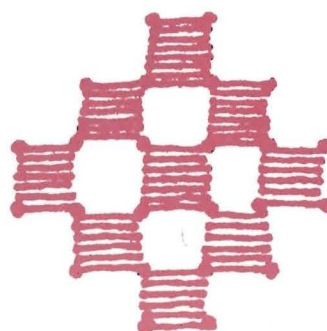
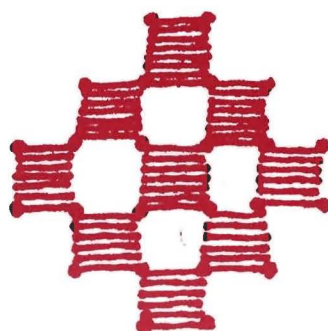
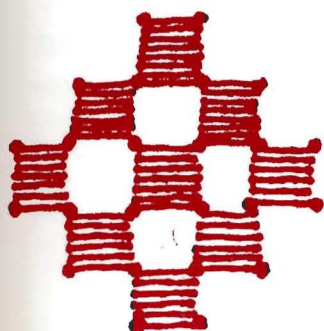
**COMM 424: Communication in  
Developing Nations**

Credits: 3

Term: Fall

Instructor: Colle

The role of communication in development programs, particularly in the Third World. Emphasis is on communication interventions in agriculture, health, nutrition, family planning and community development, and especially on methods for designing communication strategies for reaching low-income, rural people. Among the





approaches considered are extension, social marketing, and development support communication. Lectures concurrent with COMM 624; graduate students should enroll in COMM 624.

**COMM 624: Communication in  
Developing Nations**

Credits: 3

Term: Fall

Instructor: Colle

The role of communication in development programs, particularly in the Third World. Emphasis is on communication interventions in agriculture, health, nutrition, family planning and community development, and especially on methods for designing communication strategies for reaching low-income, rural people. Among the approaches considered are extension, social marketing, and development support communication. Lectures concurrent with COMM 424; graduate students should enroll in COMM 624.

**ECONOMICS**

**ECON 464: Economics of Agricultural  
Development**

Credits: 3

Term: Spring

Instructor: Christy

This course is designed to provide an understanding of the economics of the agricultural sector in low-income countries. Among the areas covered are the nature of development and technical change, welfare and income distribution, land reform, food and nutrition policy, food

security and food aid, competition with more developed countries and international markets, the effect of U.S. policy on agricultural development, and the role of international institutions.

**ECON 473: Economics of Export-Led  
Development**

Credits: 4

Term: Spring

Instructor: Wan

This course examines the phenomenon of export-led development from both the theoretical and empirical points of view.

**GOVERNMENT**

**GOVT 100: FWS: Militaries and Societies**

Credits: 3

Term: Spring

Instructor: Ryter

Freshman writing seminar. How do we understand the relationship between militaries and societies? Do powerful militaries protect democracy or oppose it? Many argue that democracy depends on civilian control of the military. Yet American foreign policy has rarely practiced this notion and has instead often supported those militaries which advance its interests. Moreover, the visibility of the military in America is arguably greater than it has been any time since the Second World War. How does this influence our views on democracy? This class will explore these questions in comparative historical perspective. Drawing from readings in political theory, case studies, press reports, and your own experience, you will be asked write a series of papers in which you develop your thoughts about the military in this country, militaries in developing countries, and the relationships among them.

**GOVT 344: Political Change in  
Southeast Asia**

Credits: 4

Term: Fall

Instructor: Ryter

Contemporary politics in Southeast Asia must be understood in light of colonialism, the nationalist movements that colonial rule in effect produced, and the geo-strategic imperatives of the cold war. Colonial rule defined the territorial boundaries and institutions of the modern state, nationalism provided a new political discourse, and the cold war helped determine the nature of authority in postcolonial states. This course will consider these and other themes in comparative perspective with special focus on Indonesia, Thailand and the Philippines.

**GOVT 647: Criminality and the State**

Credits: 4

Term: Spring

Instructor: Ryter

Criminality has been approached in the social sciences from a variety of angles. Sociologists following Durkheim have viewed crime as a social anomie. Critical theorists following Foucault have understood criminality as an integral and functional part of the social system. Comparative politics has tended to approach criminality from above, viewing it, for instance, as an inverse measure of the relative degree of institutionalization of legal systems. Meanwhile, empirical studies of post-colonial states (in particular but not exclusively) suggest a problematic indeterminacy between state authorities and criminals. State officials and institutions may act criminally with impunity (corruption) while criminals may act on behalf of state officials (contracted extrajudicial political violence). This seminar will explore the relationship between criminality and the state, mostly in post-colonial contexts, drawing from interdisciplinary theoretical literatures as well as area-specific empirical studies, literature, and film. Although we will focus largely on cases in Southeast Asia, where there is an emerging literature on criminality and the state as well as empirical studies, graduate students with other area knowledge will be encouraged to bring their materials to the seminar discussions.

**GOVT 692: Administration of Agricultural  
and Rural Development**

Credits: 4

Term: Spring

Instructor: Uphoff

An intercollege course designed to provide graduate students with a multidisciplinary perspective on the administration of agricultural and rural development activities in developing countries. The course is oriented to students in agricultural or social sciences who may have administrative responsibilities during their professional careers.

**HISTORY**

**HIST 191: Introduction to Modern  
Asian History**

Credits: 4

Term: Fall

Instructor: Tagliacozzo

The history of Asia-Pacific from the nineteenth century to the present, focusing on relations of China, Japan, and Southeast Asia with each other and with the West.

**HIST 289: The U.S.-Vietnam War**

Credits: 3

Term: Spring

Instructor: Taylor

This course will survey events in Vietnam, the U.S., and elsewhere related to the U.S. policy of



intervention in Vietnam between 1954 and 1975. Readings will include historical narratives, memoirs, and literature. The course will evaluate the standard winner (Hanoi) and loser (U.S.) narratives and how they have silenced southern Vietnamese voices.

### **HIST 696: Southeast Asian History from the Eighteenth Century**

Credits: 4

Term: Spring

Instructor: Tagliacozzo

Surveys the modern history of Southeast Asia with special attention to colonialism, the Chinese diaspora, and socio-cultural institutions. Considers global transformations that brought "the West" into people's lives in Southeast Asia. Focuses on the development of the modern nation-state, but also questions the narrative by incorporating groups that are typically excluded. Assigns primary texts in translation.

## **INTERNATIONAL AGRICULTURE**

### **INTAG 403: Traditional Agriculture in Developing Countries**

Credits: 1

Term: Fall

Instructor: Trutmann

Today, perhaps over half of the world's arable land is farmed by traditional farmers. They developed sustainable agriculture practices that allowed them to produce food and fiber for millennia with few outside inputs. Many of these practices have been forgotten in developed countries but are still used by many traditional, subsistence, or partially subsistence farmers in developing countries. The course examines traditional systems from several disciplinary points of view.

### **INTAG 603: The Administration of Agricultural and Rural Development**

Credits: 4

Term: Spring

Instructor: Uphoff

An intercollege course designed to provide graduate students with a multidisciplinary perspective on the administration of agricultural and rural development activities in developing countries. The course is oriented to students in agricultural or social sciences who may have administrative responsibilities during their professional careers.

## **MANAGEMENT**

### **NBA 554: International Finance**

Credits: 3

Term: Fall

Instructor: Bailey

Prerequisite: NCC 506 (Finance core) or permission of instructor. This course applies principles of

finance to the international setting. International finance is different in two basic respects. First, the existence of multiple currencies adds risk to investment and financing decisions. Second, when corporations and portfolio investors cross international borders, both problems and opportunities arise. We focus on these issues and highlight how finance theory can be extended to address them. Starting with basic principles of international finance, we then apply those principles to a variety of problems. The course helps students to understand the ideas and research results of international finance and to adapt what they learn to the practical problems of the increasingly globalized business world beyond the classroom. The first part of the class outlines three basic themes: exchange rate volatility, barriers to international capital flows, and the value of international diversification. The second part of the class presents a variety of problems, examples, and applications from the three basic themes. These range from corporate finance applications of capital budgeting to portfolio management strategies.

### **NBA 595: Economics of Financial Crises**

Credits: 3

Term: Spring

Instructor: Azis

The main purpose of this course is to familiarize students with the analysis of the causes, nature, and consequences of financial crises, and equip them with tools of analyses to better understand the economics of financial instability and alternative strategies for dealing with them. The first part of the course concentrates on financial instability/crisis by way of explaining the empirical episodes of the crisis in various emerging market countries, and elucidating the relevant theoretical concepts in each of the cases. The second part is devoted to discussions of post-crisis episodes, emphasizing the different paths of recovery and major policy responses to the crisis. The latter includes financial and monetary policies and the unsettled relationship between interest rates and exchange rates.

## **MUSIC**

### **MUSIC 104: Introduction to World**

#### **Music II: Asia**

Credits: 3

Term: Fall

Instructor: Hatch

Exploration of folk, popular, and traditional musical genres from South, Southeast, and East Asia. The course examines both the elements of musical styles and the features of society that influence music. Listening assignments are major components of the course.

### **MUSIC 245: Introduction to Indonesia Through Its Arts**

Credits: 3

Term: Fall

Instructor: Hatch

An introduction to Indonesia through its art. Elementary techniques of performance on the Javanese gamelan; a general introduction to Indonesian history and cultures, and the socio-cultural context for the arts there.

### **MUSIC 245: Introduction to Indonesia Through Its Arts**

Credits: 3

Term: Spring

Instructor: Hatch

An introduction to Indonesia through its art. Elementary techniques of performance on the Javanese gamelan; a general introduction to Indonesian history and cultures, and the socio-cultural context for the arts there.

### **MUSIC 345: Advanced Techniques on the Gamelan**

Credits: 1

Term: Fall

Instructor: Hatch

Concentrated instruction for students in advanced techniques of performance on the Indonesian gamelan.

### **MUSIC 445: Cornell Gamelan Ensemble**

Credits: 1

Term: Fall

Instructor: Hatch

Advanced performance on the Javanese gamelan. Tape recordings of gamelan and elementary number notation are provided. Some instruction by Indonesian musicians is offered in most years.

### **MUSIC 446: Cornell Gamelan Ensemble**

Credits: 1

Term: Spring

Instructor: Hatch

Advanced performance on the Javanese gamelan. Tape recordings of gamelan and elementary number notation are provided. Some instruction by Indonesian musicians is offered in most years.

## **RELIGIOUS STUDIES**

### **RELST 356: Theravada Buddhism**

Credits: 4

Term: Fall

Instructor: Blackburn

Theravada Buddhism dominates the Buddhist world of Sri Lanka and Southeast Asia. Its history in these regions is complex. In this course we will briefly examine the origins of Theravada Buddhism in India and Sri Lanka as well as the ways in which this form of Buddhism was



exported from Sri Lanka to Southeast Asia. The primary aim of the course, however, is to explore several specific instances of Theravada Buddhist community organization and practice in historical and contemporary contexts. We will note diverse ways in which Theravada Buddhists have responded to the tradition's three-fold imperative to cultivate learning, insight, and proper conduct. In doing so, we will be attentive to the ways in which visions of ideal Buddhist practice vary with period, region and social location, as well as to the ways in which a shared body of authoritative texts informs quite different interpretations of the dhamma and its practice. The case studies are selected to raise questions related to gender, class, and the constitution of political identities.

**RELST 438: Monks, Texts & Relics:  
Transnational Buddhism in Asia**

**Credits:** 4

**Term:** Spring

**Instructor:** Blackburn

This course examines the ways in which Asian Buddhist communities were (and perhaps are) formed through the import-export of monks, text, and relics, as part of a trade in "orthodoxy," symbolic capital, and magical power. Case studies are chosen to reflect the diversity of contexts in which such import-export crossed (and in some cases shaped) political boundaries in the Asian Buddhist world. They are also chosen to provoke reflection on the nature of continuities and discontinuities between the character of "medieval" and "modern" Buddhist communities.

**RELST 462: Religion, Colonialism &  
Nationalism**

**Credits:** 4

**Term:** Spring

**Instructor:** Blackburn

Taught as a seminar with the expectation of careful and active student participation, the course engages recent theoretical literature on the relations between religion, colonialism, and nation formation in South and Southeast Asia. A close reading of two or three recent and influential works on the topic occupies the first portion of the course, during which we examine the claims made by important recent scholarship and the interpretive perspectives that sustain them. During the remainder of the course we explore several case studies from the history of South and Southeast Asia (selected partly in relation to student research interests). In doing so, we evaluate the adequacy of the selected theoretical literature to each historical case, and begin to develop our own perspectives on the topic.

**RURAL SOCIOLOGY**

**R SOC 205: International Development  
Credits:** 3

**Term:** Spring

**Instructor:** McMichael

New questions concerning development models in the post-Cold War era are examined from a comparative and global perspective on North-South relations. While the focus is the "Third World," the issues confronting it are often global, even when they concern the most basic issue of food security. Using films and various theoretical perspectives, we examine Southern societies (economies, ecologies, class/gender relations) and the impact of global forces on Southern resources. Such forces include global food systems, new forms of export production, development agencies, multilateral institutions, local bureaucracies, transnational corporations, the debt crisis, and new technologies. Also examined, are the new social movements, such as environmentalism, feminism, and grassroots activism.

**R SOC 606: Sociological Theories of  
Development**

**Credits:** 3

**Term:** Spring

**Instructor:** Gellert

This course is a critical examination of a historical range of theories and research in the sociology of development from the post-war period through the present. Major topics include modernization theory, dependency theory, world-system theory, the developmental state, global commodity chains, and globalization. Throughout the course, the concept of development itself is questioned and critiqued both theoretically and in terms of practical challenges from environmental, indigenous and other social movements.

**THEATRE**

**THETR 240: Introduction to World Theatre  
Credits:** 4

**Term:** Fall

**Instructor:** Winet

A survey of practices, literatures and themes of theatrical performance in Africa, America, Asia and Europe from antiquity to around 1600. Case studies drawn from ancient Egypt, Greece, Rome, the Near East and India; medieval/feudal Indonesia, China, Japan and England up to the age of European colonialism. Issues of masking and identity, storytelling and ritual, stage and society, tradition and modernity. Lecture will be combined with frequent student projects.

**THETR 321: Asian Theatre and Drama IV  
Credits:** 3

**Term:** Spring

**Instructor:** Winet

A survey of the theatres of Asia from antiquity to

the present. The course will progress regionally through West, South, Southeast and East Asia with a final unit addressing the modern theatres of Asia as a whole. We will consider performance forms and training methods, dramatic canons, and other scenic elements of Asian theatres with particular attention to the integration of music, dance, enactment, and speech in many Asian genres. We will trace contexts for the development of major traditions and genealogies of influence between Asian performance cultures and between Asia and the West.

**THETR 637: Theatrical Interculturalism and  
Postcolonialism**

**Credits:** 4

**Term:** Fall

**Instructor:** Winet

In the past decade, critics have claimed that theatrical interculturalists from rich countries have plundered the traditions of poor countries much as the old colonizers plundered their physical resources. Apologists have countered that interculturalism builds links between parochial theatre cultures. In the first part of this seminar, we will trace the theoretical roots of the interculturalist "apology" of the Western avant-garde, and of its "criticism" in postcolonial theory. In the second part of this seminar, we will examine case studies of intercultural and postcolonial plays and productions from around the world.

**VISUAL STUDIES**

**VIST 580: Dancing the Stone: Body, Memory,  
and Architecture**

**Credits:** 4

**Term:** Spring

**Instructor:** McGowan

This course examines the role of temples and their sculptural programs in South and Southeast Asia as creative stimuli for performative reenactments. Choreographic encounters between imagination and memory are mapped as they occur at various points historically and politically in Java, Bali, Cambodia, and India. Since architectural choreography implies the human body's inhabitation and experience of place, the nature of ritualized behavior and its relationship to performance and politics is explored spatially, both in organizing experience and defining or redefining identity on colonial, national, and diasporic margins. Bringing back the haptic sense (i.e. of feeling and doing at the same time) students have the unique opportunity to balance the demands of learning a Javanese traditional dance and/or its musical accompaniment, taught by visiting artists Linangkung Nurwijayanti and Raharja, while exploring performance traditions in historical perspective.



## BURMESE

### BURM 103: Conversation Practice

Credits: 2

Term: Fall

Instructor: Tun

May not be taken alone. Must enroll in Burmese 121 and Burmese 103 simultaneously. Additional drills, practice and extension of materials covered in Burmese 121 and 122. These courses are designed to be attended simultaneously with Burmese 121-122 respectively, allowing students to obtain qualification within a year.

### BURM 104: Conversation Practice

Credits: 2

Term: Spring

Instructor: Tun

May not be taken alone. Must enroll in Burmese 122 and Burmese 104 simultaneously. Additional drills, practice and extension of materials covered in Burmese 121 and 122. These courses are designed to be attended simultaneously with Burmese 121-122 respectively, allowing students to obtain qualification within a year.

### BURM 121: Elementary Burmese

Credits: 4

Term: Fall

Instructor: Tun

A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

### BURM 121: Elementary Burmese

Credits: 4

Term: Fall

Instructor: Tun

A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

### BURM 122: Elementary Burmese

Credits: 4

Term: Fall

Instructor: Tun

May be taken alone and qualification will be

achieved with satisfactory completion of 121, 122, and 123. Or may be taken concurrently with Burmese 104 and qualification will be achieved with satisfactory completion of 121 and 103, and 122 and 104. A thorough grounding is given in all language skills: listening, speaking, reading and writing.

### BURM 123: Continuing Burmese

Credits: 4

Term: Fall

Instructor: Tun

Prerequisites: BURM 122. Continuing instruction in conversational and reading skills.

### BURM 201: Intermediate Burmese Reading

Credits: 3

Term: Fall

Instructor: Tun

Prerequisites: BURM 123. Continuing instruction in Burmese, with emphasis on consolidating and extending conversational skills, and on extending reading ability.

### BURM 202: Intermediate Burmese Reading

Credits: 3

Term: Fall

Instructor: Tun

Prerequisites: BURM 201. Continuing instruction in Burmese, with emphasis on consolidating and extending conversational skills, and on extending reading ability.

### BURM 300: Directed Studies

Credits: 1-4 Var

Term: Fall

Instructor: Tun

### BURM 301: Advanced Burmese

Credits: 3

Term: Fall

Instructor: Tun

Prerequisites: BURM 202 or permission of instructor. Continuing instruction on conversa-

tional and literary skills, but with a special emphasis on reading. Students encounter various genres and styles of written Burmese. Readings will include articles on current events, and either several short stories or a novel. Focus is on developing reading skills, vocabulary development, consolidating and expanding grammar, and appreciating stylistic and cultural differences.

### BURM 302: Advanced Burmese Reading

Credits: 4

Term: Fall

Instructor: Tun

Prerequisites: BURM 301 or permission of instructor. See BURM 301 for description.

### BURM 303: Advanced Burmese II

Credits: 3

Term: Fall

Instructor: Tun

Prerequisites: BURM 302. This is a course for students who have good conversational ability in Burmese and some familiarity with Burmese culture, but who need to strengthen reading skills and further enrich their vocabulary. Students will, in consultation with the instructor, be able to select reading materials. There will also be an opportunity, for those who need it, to strengthen listening skills through the study of current films, TV and radio programs in Burmese.

### BURM 304: Advanced Burmese II

Credits: 3

Term: Spring

Instructor: Tun

Prerequisites: BURM 303. This is a course for students who have good conversational ability in Burmese and some familiarity with Burmese culture, but who need to strengthen reading skills and further enrich their vocabulary. Students will, in consultation with the instructor, be able to select reading materials. There will also be an opportunity, for those who need it, to strengthen listening skills through the study of current films, TV and radio programs in Burmese.

### BURM 401: Directed Individual Study

Credits: 4

Term: Fall

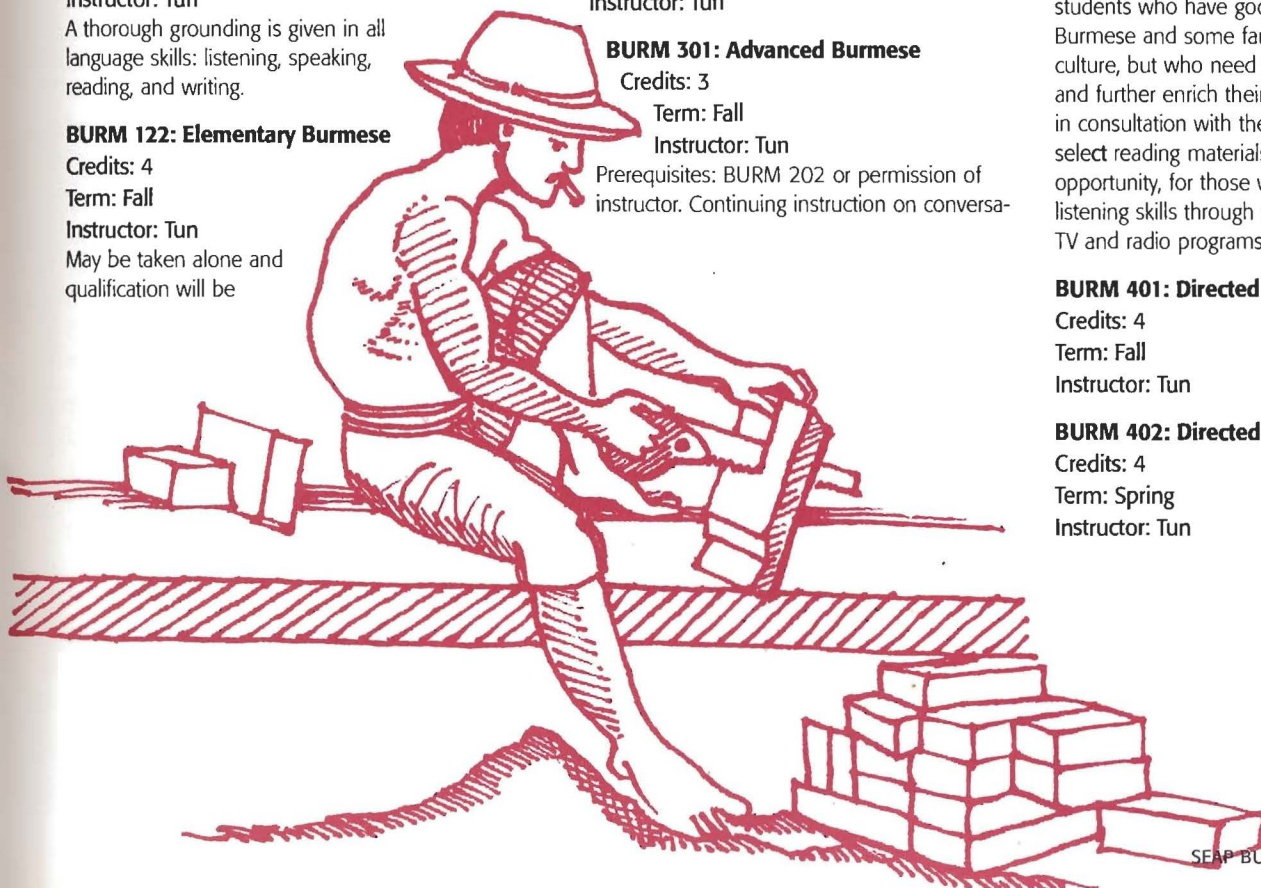
Instructor: Tun

### BURM 402: Directed Individual Study

Credits: 4

Term: Spring

Instructor: Tun





## INDONESIAN

### INDO 121: Elementary Indonesian

Credits: 4

Term: Fall

Instructor: Savella

A thorough grounding is given in basic speaking and listening skills with an introduction to reading.

### INDO 122: Elementary Indonesian

Credits: 4

Term: Spring

Instructor: Savella

A thorough grounding is given in basic speaking and listening skills with an introduction to reading.

### INDO 203: Intermediate Conversation

Credits: 4

Term: Fall

Instructor: Savella/Krishna

### INDO 204: Intermediate Conversation

Credits: 4

Term: Spring

Instructor: Wolff

### INDO 300: Directed Studies

Credits: 1–4 Var

Term: F/S

Instructor: Wolff

Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs.

### INDO 302: Advanced Readings

Credits: 4

Term: Spring

Instructor: Wolff

### INDO 306: Directed Individual Study

Credits: 2–4 Var

Term: Spring

Instructor: Savella

Prerequisites: Indonesian 301-302 and 303-304 or equivalent knowledge of Indonesian or Malay, or permission of instructor. A practical language course on an advanced level in which the students will read materials in their own field of interest, write reports, and meet with the instructor for two hours a week for two credits and twice a week for four credits.

## KHMER

### KHMER 102: Introduction to Khmer

Credits: 3

Term: Fall

Instructor: Kong

### KHMER 122: Elementary Khmer

Credits: 3

Term: Spring

Instructor: Kong

### KHMER 201: Intermediate Reading

Credits: 3

Term: Fall

Instructor: Kong

Prerequisites: KHMER 102. Continuing instruction in spoken and written Khmer.

### KHMER 201: Intermediate Reading

Credits: 3

Term: Spring

Instructor: Kong

Prerequisites: KHMER 102. Continuing instruction in spoken and written Khmer.

### KHMER 300: Directed Studies

Credits: 1–3 Var

Term: Fall

Instructor: Kong

Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs.

### KHMER 300: Directed Studies

Credits: 4

Term: Spring

Instructor: Kong

Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs.

## TAGALOG

### TAG 122: Elementary Tagalog

Credits: 3

Term: Spring

Instructor: Savella

A thorough grounding is given in basic speaking and listening skills with an introduction to reading.

### TAG 123: Continuing Tagalog

Credits: 4

Term: Fall

Instructor: Savella

Prerequisite: TAG 122 or equivalent. Satisfactory completion of TAG 123 fulfills the qualification portion of the language requirement. Improves speaking skills, such as fluency and pronunciation, focusing on verbal communication skills; offers a wide range of readings; and sharpens listening skills.

### TAG 205: Intermediate Tagalog

Credits: 3

Term: Fall

Instructor: Savella

Prerequisite: TAG 123 or equivalent. Satisfactory completion of TAG 205 fulfills the proficiency portion of the language requirement. This course develops all four skills: reading, writing, speaking, and comprehension.

### TAG 206: Intermediate Tagalog

Credits: 3

Term: Spring

Instructor: Savella

This course develops all four skills: reading, writing, speaking, and comprehension.

### TAG 300: Directed Studies

Credits: 1–4 Var

Term: F/S

Instructor: Savella

## THAI

### THAI 101: Elementary Thai

Credits: 6

Term: Fall

Instructor: Jagacinski

Intended for beginners or students placed by examination. A thorough grounding is given in all the language skills: listening, speaking, reading, and writing.

### THAI 102: Elementary Thai

Credits: 6

Term: Spring

Instructor: Jagacinski

Intended for beginners or students placed by examination. A thorough grounding is given in all the language skills: listening, speaking, reading, and writing.





**THAI 201: Intermediate Thai Reading**

Credits: 3  
Term: Fall  
Instructor: Jagacinski  
Prerequisite: THAI 102.

**THAI 202: Intermediate Thai Reading**

Credits: 3  
Term: Spring  
Instructor: Jagacinski  
Prerequisite: THAI 102. Continuing instruction in spoken and written Thai.

**THAI 203: Intermediate Composition and Conversation**

Credits: 3  
Term: Fall  
Instructor: Jagacinski  
Prerequisites: THAI 102.

**THAI 204: Intermediate Composition and Conversation**

Credits: 3  
Term: Spring  
Instructor: Jagacinski  
Prerequisites: THAI 102.

**THAI 300: Directed Studies**

Credits: 1-4 Var  
Term: Fall  
Instructor: Jagacinski

**THAI 300: Directed Studies**

Credits: 1-4 Var  
Term: Spring  
Instructor: Jagacinski

**THAI 301: Advanced Thai**

Credits: 4  
Term: Fall  
Instructor: Jagacinski  
Prerequisite: THAI 201 or equivalent.

**THAI 302: Advanced Thai**

Credits: 4  
Term: Spring  
Instructor: Jagacinski  
Prerequisite: THAI 201 or equivalent. Selected readings in Thai writings in various fields.

**THAI 303: Thai Literature**

Credits: 4  
Term: Fall  
Instructor: Jagacinski  
Prerequisite: THAI 302 or equivalent. Reading of significant novels, short stories, and poetry written since 1850.

**THAI 401: Directed Individual Study**

Credits: 1-4 Var  
Term: Fall  
Instructor: Jagacinski  
Prerequisite: Permission of instructor. For advanced students or students with special problems or interests.

**VIETNAMESE****VIET 101: Elementary Vietnamese**

Credits: 6  
Term: Fall  
Instructor: Tranviet  
Intended for beginners or students placed by examination. Qualification will be achieved with satisfactory completion of 101 and 102. A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

**VIET 102: Elementary Vietnamese**

Credits: 6  
Term: Spring  
Instructor: Tranviet  
Intended for beginners or students placed by examination. Qualification will be achieved with satisfactory completion of 101 and 102. A thorough grounding is given in all language skills: listening, speaking, reading, and writing.

**VIET 201: Intermediate Reading**

Credits: 3  
Term: Fall  
Instructor: Tranviet  
Prerequisites: VIET 102 or equivalent. Continuing instruction in spoken and written Vietnamese.

**VIET 202: Intermediate Reading**

Credits: 3  
Term: Spring  
Instructor: Tranviet  
Prerequisites: VIET 102 or equivalent. Continuing instruction in spoken and written Vietnamese.

**VIET 203: Intermediate Vietnamese Composition and Reading**

Credits: 3  
Term: Fall  
Instructor: Tranviet  
Prerequisite: Permission of instructor only. Designed for students and "native" speakers of Vietnamese whose speaking and listening skills are at an advanced level, but who still need to improve writing and reading skills.

**VIET 204: Intermediate Vietnamese Composition and Reading**

Credits: 3  
Term: Spring  
Instructor: Tranviet  
Prerequisite: Permission of instructor only. Designed for students and "native" speakers of Vietnamese whose speaking and listening skills are at an advanced level, but who still need to improve writing and reading skills.

**VIET 300: Directed Studies**

Credits: 4  
Term: Fall  
Instructor: Tranviet  
Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs. Times will be arranged with the instructor.

**VIET 300: Directed Studies**

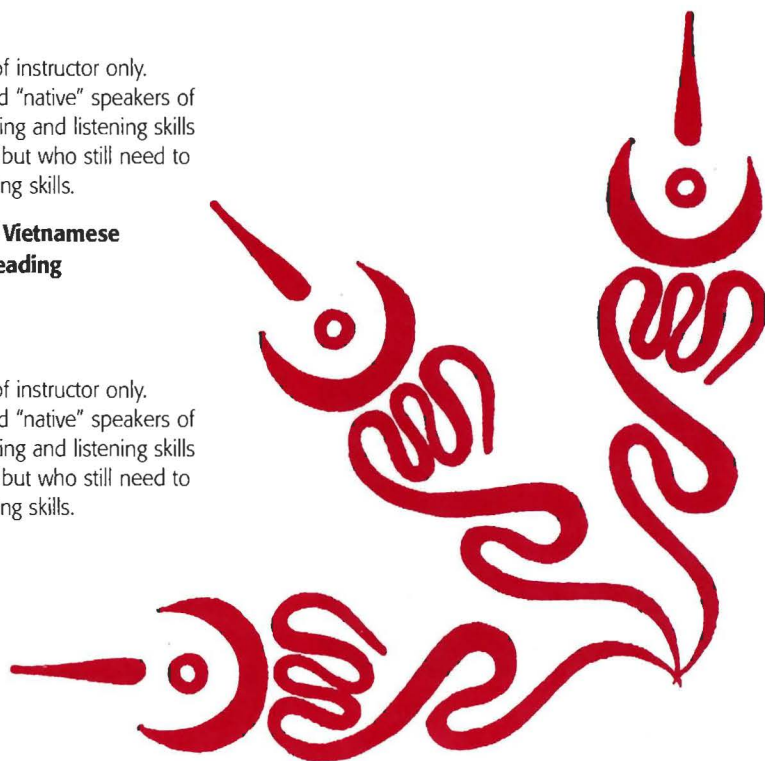
Credits: 4  
Term: Spring  
Instructor: Tranviet  
Prerequisite: Permission of instructor. Taught on a specialized basis to address particular student needs. Times will be arranged with the instructor.

**VIET 301: Advanced Vietnamese**

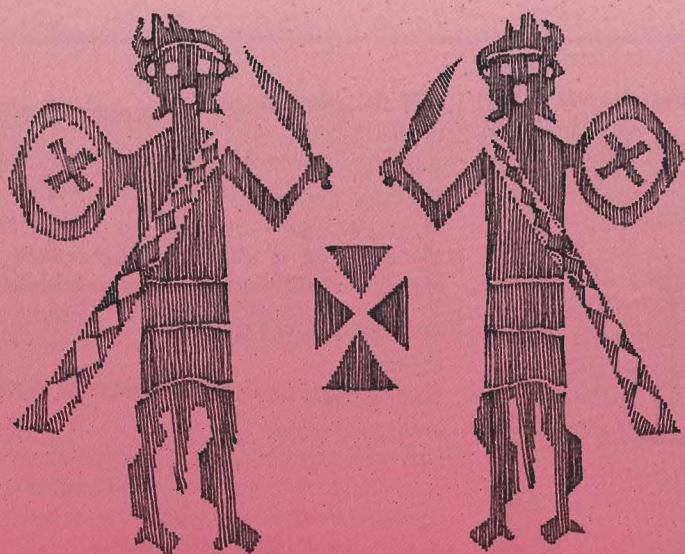
Credits: 3  
Term: Fall  
Instructor: Tranviet  
Prerequisites: VIET 202 or permission of instructor. Continuing instruction in spoken and written Vietnamese; emphasis on enlarging vocabulary, increasing reading speed, and reading various genres and styles of prose.

**VIET 302: Advanced Vietnamese**

Credits: 3  
Term: Spring  
Instructor: Tranviet  
Prerequisites: Vietnamese 201-202 or permission of instructor. Continuing instruction in spoken and written Vietnamese; emphasis on enlarging vocabulary, increasing reading speed, and reading various genres and styles of prose.







## Faculty News

Tamara Loos, assistant professor of history, is the recipient of a 2002–03 Radcliffe Institute Fellowship in Asian history. The fellowship is dedicated to the advancement of knowledge to its outermost limits, to create knowledge and ways of thinking about knowledge that brings outstanding individuals together from all over the world to conduct research, prompting interaction between one another in ways that transform them and the knowledge they create. An integral part of Harvard, the institute makes the rich intellectual resources of the university available to its fellows.

## Announcement

### EVENTS AT THE JOHNSON MUSEUM OF ART

#### Art and Patterns of Asian Trade in Southeast Asia

April 5–August 17, 2003

Indian, Chinese, Japanese, and Muslim trade with Southeast Asia from the 9th through 19th centuries is explored through textiles, ceramics, paintings, and other works of art that mirror Asian cross-cultural interactions. Trade provided an impetus for transmission of ideas and techniques, but it also fueled varied interpretations and uses of foreign goods that had a profound impact on indigenous cultures, art, and aesthetics. Drawn from the Johnson Museum of Art's permanent collection and loans from private collections, the exhibition, curated by Ellen Avril, curator of Asian art, and Eric Tagliacozzo, assistant professor of history, is a collaborative project of the Johnson Museum and Cornell's Southeast Asia Program.

### SUNDAY ART BREAK

April 27, 2003, 3:00 p.m.

"Ceramics in Philippine Society: Historical and Ethnographic Perspectives," a talk by Eric Tagliacozzo, assistant professor of history and co-curator of the exhibition *Art and Patterns of Asian Trade in Southeast Asia*.



## New SEAP Faculty

Loren Ryter, assistant professor of government, joined SEAP in fall 2002. His research has focused on modern Indonesian politics in comparative historical perspective, with particular interest in the emergence of ambiguous relationships between youth groups, the military, and crime in Indonesia, and their broader implications for the study of the state and society and civil-military relations. His dissertation was titled "Youth, Gangs, and the State in Indonesia," (University of Washington, 2002) and published work such as "*Permuda Pancasila: The Last Loyalists of Soeharto's Order?*" (in *Violence and the State in Suharto's Indonesia*, 2001) has developed these themes. In the short term he will continue to elaborate a political history of criminality and the state in Indonesia, while aiming to assemble comparative country studies on related topics for an edited volume. His scheduled courses include a survey of Southeast Asian politics, a writing course on militaries and societies, and a graduate seminar on criminality and authority.



# SEAP Faculty 2002–03

**Benedict R. O. Anderson**, Aaron L. Binenkorb  
Professor Emeritus of International Studies,  
government, and Asian studies

**Iwan Azis**, visiting professor, Johnson  
Graduate School of Management and city and  
regional planning

**Warren B. Bailey**, associate professor, finance  
and Asian studies

**Randolph Barker**, professor emeritus, agricul-  
tural economics and Asian studies

**Coeli Barry**, assistant visiting professor, Asian  
studies

**Thak Chaloemtiarana**, director of the Cornell  
University Southeast Asia Program; associate  
professor, Asian studies

**Abigail Cohn**, associate professor, linguistics  
and Asian studies

**Paul K. Gellert**, assistant professor, rural  
sociology and Asian studies

**Martin F. Hatch**, associate professor, music  
and Asian studies

**Ngampit Jagacinski**, senior language lecturer,  
Thai

**Robert B. Jones Jr.**, professor emeritus,  
linguistics and Asian studies

**Sarosh Kuruvilla**, professor, industrial and  
labor relations and Asian studies

**Tamara Lynn Loos**, assistant professor, history  
and Asian studies

**Kaja M. McGowan**, assistant professor, art  
history and Asian studies

**Stanley J. O'Connor**, professor emeritus, art  
history and Asian studies

**Raharja**, visiting artist-in-residence, Asian  
studies and music

**Allen J. Riedy**, curator, John M. Echols  
Collection on Southeast Asia; adjunct assistant  
professor, Asian studies

**Loren Ryter**, assistant professor of government

**Maria Theresa Savella**, language lecturer,  
Indonesian and Tagalog

**James T. Siegel**, professor, anthropology and  
Asian studies; director of the Cornell Modern  
Indonesia Project

**Eric Tagliacozzo**, assistant professor, history  
and Asian studies

**Keith W. Taylor**, professor, Vietnamese cultural  
studies and Asian studies

**Erik Thorbecke**, H. E. Babcock Professor of  
Food Economics and economics

**Thuy Tranviet**, language lecturer, Vietnamese

**San San Hnin Tun**, senior language lecturer,  
Burmese

**Lindy Williams**, associate professor, rural  
sociology and Asian studies

**Andrew Willford**, assistant professor, anthro-  
pology and Asian studies

**John U. Wolff**, professor, linguistics and Asian  
studies

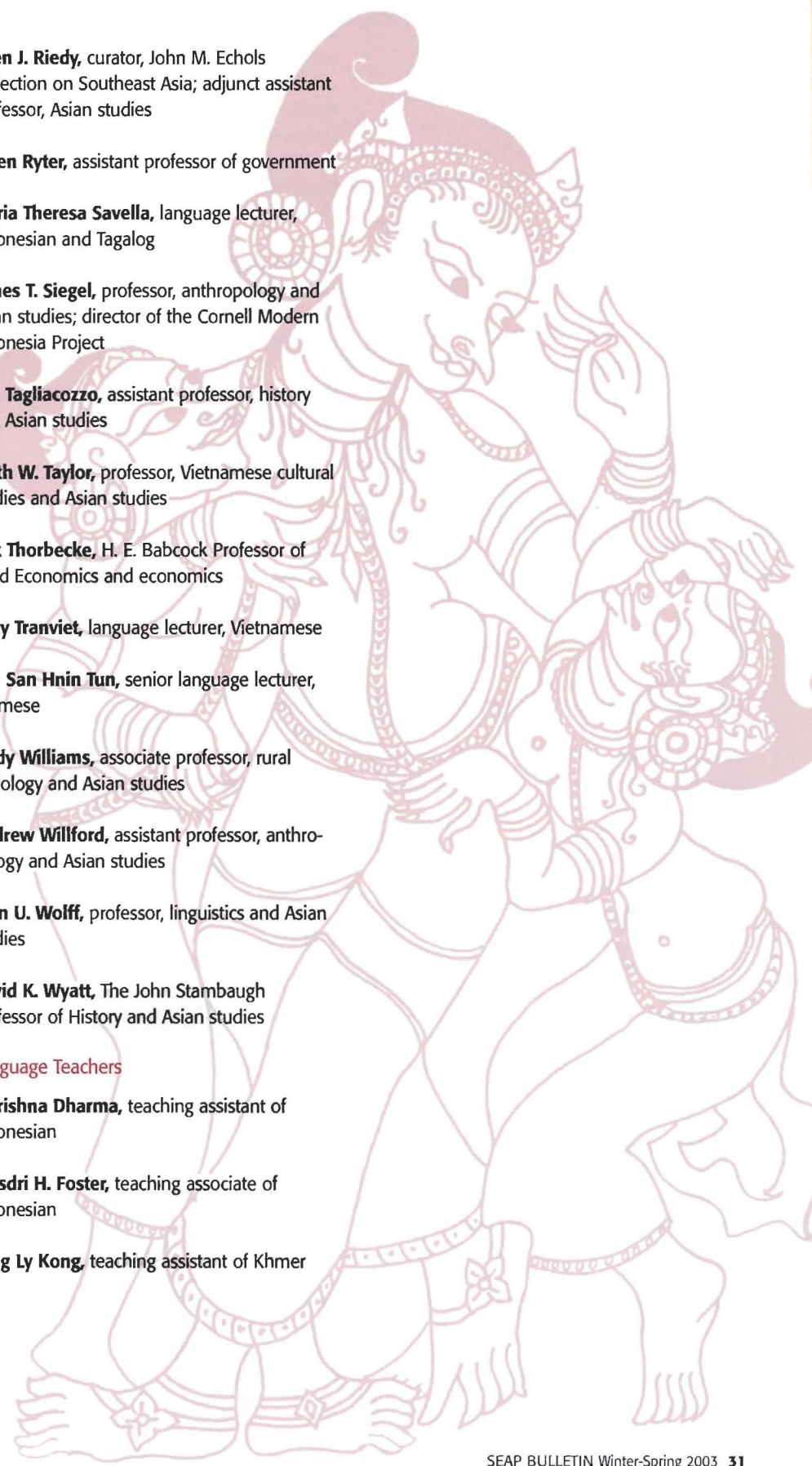
**David K. Wyatt**, The John Stambaugh  
Professor of History and Asian studies

## Language Teachers

**I. Krishna Dharma**, teaching assistant of  
Indonesian

**Niesdri H. Foster**, teaching associate of  
Indonesian

**Seng Ly Kong**, teaching assistant of Khmer





## Faculty Associates in Research (2002–03)

### **Peter Bell**

Associate Professor  
Political Science  
State University of New York at Purchase  
(SUNY)

### **Terrance Bensel**

Associate Professor  
Environmental Science  
Allegheny College

### **Christopher Bjork**

Assistant Professor  
Education  
Vassar College

### **Robert Bringham**

Associate Professor  
History  
Vassar College

### **Charles Collins**

Professor  
Fine Arts  
Rochester Institute of Technology

### **Robert Dentan**

Professor  
Anthropology  
State University of New York at Buffalo (SUNY)

### **Maryanne Felter**

Associate Professor  
English  
Cayuga Community College

### **Thomas Gibson**

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Anthropology  
University of Rochester

### **Jim Glassman**

Assistant Professor  
Geography  
Syracuse University

### **Kenneth Herrmann**

Associate Professor  
Vietnam Project-Southeast Asian Studies  
State University of New York at Brockport  
(SUNY)

### **David Kummer**

Assistant Professor  
Sociology  
Westchester Community College

### **Abidin Kusno**

Assistant Professor  
Art History  
State University of New York at Binghamton  
(SUNY)

### **Martin Murray**

Professor  
Sociology  
State University of New York at Binghamton  
(SUNY)

### **Piya Pangsapa**

Assistant Professor  
Women's Studies  
State University of New York at Buffalo (SUNY)

### **John Pemberton**

Associate Professor  
Anthropology  
Columbia University

### **Brian Percival**

Lecturer  
Fine Arts  
Queens College

### **Jessie Poon**

Associate Professor  
Geography  
State University of New York at Buffalo (SUNY)

### **Douglas Raybeck**

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Hamilton College

### **Daniel Schulz**

Professor  
Sociology  
Cayuga Community College

### **Jeremy Shiffman**

Assistant Professor  
Public Administration  
Syracuse University

### **Laura Sidorowicz**

Professor  
Psychology  
Nassau Community College

### **Deborah Tooker**

Associate Professor  
Anthropology  
LeMoyne College





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Illustrations throughout this issue are by Kaja McGowan or Amporn Kompipote.

Published by the Southeast Asia Program,  
Cornell University, 180 Uris Hall, Ithaca,  
NY 14853-7601.

Editor: Penny Dietrich

Copy editor: Vivek Apte

Design: Kathryn Seely

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Office of Communication  
and Marketing Services

4/03 1.8M AR







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